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URDÚ GRAMMAR

FOR
EUROPEAN SCHOOLS

BY
THE IRISH CHRISTIAN BROTHERS.
(Adapted to the requirements of the Cambridge and
Roorkee Examinations.)

THIRD EDITION.

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PREFACE

TO THE FIRST EDITION

A suitable Urdu Grammar and exercise book for European Schools has been a want long since felt. As Urdu is now likely to hold its place permanently in the curriculum of such Schools, owing to its being included in the list of modern languages recognised by the Cambridge authorities, this book is placed within the reach of students of the language in the hope that it may enable them to surmount the difficulties in their path. In general arrangement, the book follows the lines that have been pursued with such success in the case of other languages. Copious exercises go hand in hand with the various rules of accidence and composition, thus enabling the student to advance step by step with more confidence. Part III introduces him to more difficult exercises. I must gratefully acknowledge the valuable assistance rendered me by Munshi Faqir Ullah in the compilation of the work.

NAINI TAL : }
November, 1915. }

(SECOND EDITION, 1926.)

THIRD EDITION

To meet the increasing demand for the book a Third Edition is now published. Cambridge Examination Papers have been added.

NAINI TAL : }
August, 1937. }

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PART I.

THE URDU ALPHABET.

Name.		Detached form.	English equivalent.	COMBINED FORM.			EXAMPLES.		
				Final.	Medial.	Initial.	Final.	Medial.	Initial.
Alif	...	ا	a	ا	ا	ا	با	باب	آب
Be	...	ب	b	ب	ب	ب	ببا	خبیر	بغا
Pe	...	پ	p	پ	پ	پ	پبا	پہلا	پلا
Te	...	ت	t	ت	ت	ت	تبا	تندر	تغا
Te	...	ٹ	ṭ	ٹ	ٹ	ٹ	ٹبا	ٹٹا	ٹٹا
Se	...	س	s	س	س	س	سبا	شیر	شیرغا
Jim	...	ج	j	ج	ج	ج	جبا	عجب	جب
Che	...	چ	ch	چ	چ	چ	چبا	کچھا	چبا
He	...	ح	h	ح	ح	ح	حبا	مقال	حلم
Khe	...	خ	kh	خ	خ	خ	خبا	مظہر	خمر
Dal	...	د	d	د	د	د	دبا	مدد	دم
Dal	...	ڈ	ḍ	ڈ	ڈ	ڈ	ڈبا	نڈر	ڈار
Zal	...	ذ	z	ذ	ذ	ذ	ذبا	نذر	ذکر
Re	...	ر	r	ر	ر	ر	ربا	برات	رات
Re	...	ڑ	ṛ	ڑ	ڑ	ڑ	ڑبا	برزا	ڑڑا
Ze	...	ز	z	ز	ز	ز	زبا	بزم	زور
Zhe	...	ژ	zh	ژ	ژ	ژ	ژبا	مژدہ	ژرف
Sin	...	س	s	س	س	س	سبا	بسر	سب

The Urdu Alphabet.—(Continued.)

Name.		Detached form.	English equivalent.	COMBINED FORM.			EXAMPLES.		
				Final.	Medial.	Initial.	Final.	Medial.	Initial.
Shin	...	ش	sh	ش	ش	ش	خشیش	پشم	شرما
Swad	...	ص	s	ص	ص	ص	حریص	قصور	صرا ما
Zwad	...	ض	z	ض	ض	ض	مریض	مضبوط	ضبط
Toe	...	ط	t	ط	ط	ط	ط	خطر	طب
Zoe	...	ظ	z	ظ	ظ	ظ	حظ	نظر	ظلال
'Ain	...	ع	'a	ع	ع	ع	برقع	لعب	عرصہ
Ghain	...	غ	gh	غ	غ	غ	بلیغ	بغل	غل
Fe	...	ف	f	ف	ف	ف	زلف	لفظ	فال
Qaf	...	ق	q	ق	ق	ق	لق	حقیر	قوبر
Kaf	...	ک	k	ک	ک	ک	بک	اکبر	کب
Gaf	...	گ	g	گ	گ	گ	مک	مگر	مگرہ
Lam	...	ل	l	ل	ل	ل	بل	بلم	لب
Mim	...	م	m	م	م	م	مم	کمر	مگر
Nun	...	ن	n	ن	ن	ن	من	بندر	ناک
Wao	...	و	w, o, u	و	و	و	بو	بزم	وقت
He	...	ه	h	ه	ه	ه	نه	بهم	هم
Hamza	...	ء			ء	ء			
Ye (chhoti)	...	ی	i, y	ی	ی	ی	دھی	قید	ید
Ye (bari)	...	ے	e	ے	ے	ے	لے		

(a) The Urdu character is read from right to left and all the letters in a word are joined. But if any of the letters و and ز occurs in a word it is joined to the preceding but not to the following letter as shown in the foregoing Table.

(b) There are three long vowels ا , ي , و , and three short vowels or marks corresponding to the above, called 'zabar,' 'zer' and 'pesh.'

(c) The mark ـَ (zabar) placed over a letter is equivalent to a (short) as بَ ba; the mark ـِ (zer) placed underneath a letter is equivalent to i (short), as بِ bi, and the mark ـُ

(pesh) placed over a letter is equivalent to u , as بُ bu. The mark ـُ placed over the letter و gives it the sound of oo as بُو boo. The mark zabar is generally omitted.

(d) The letters ا - ي - و and و are consonants when they begin a syllable.

(e) The mark ـٰ (mad) is placed over a long alif when it occurs in the beginning of a word.

(f) The mark ـٰ (tashdid) placed over a letter doubles it, as بَـٰ (bachcha) a child.

(g) The mark ـ (jazam) is placed over a letter when there is no vowel long or short between it and the following consonant, as مـ (mard) a man.

(h) The "butterfly or do-chashmi" is used instead of the 'round' when there is no vowel between it and the preceding consonant, as کھانا (khana).

(i) The letter **ي** is equivalent to i, y, ee ; the letter **و** is equivalent to o, u and w, and the letter **ا** is equivalent to e, ai and ay.

(j) The letters **ق** and **ح ص ض ط ظ ع** occur in words of Arabic origin.

(k) The letters **گ** and **پ چ** occur in words of Persian or Indian origin.

(l) The letters **ڄ** and **ٽ** occur in words of pure Indian origin.

(m) The letter **ڙ** occurs in Persian words only.

(n) The hamza **ء** is used to divide two contiguous vowels.

The two fragmentary tenses of the Verb

ہونا ' to be '

*Present**

میں	I am	ہم ہیں	We are
تو ہے	Thou art	تم ہو	You are
وہ ہے	He or she is	وہ ہیں	They are

Past.

Fem.	Mas.	Fem.	Mas.
میں تھی۔	I was	ہم تھے	We were
تو تھی۔	Thou wast	تم تھے۔	You were
وہ تھی۔	He or she was	وہ تھے۔	They were

*Independent of gender.

I.—ARTICLE.

There is no regular article in Urdu. The noun standing alone is either definite or indefinite according to the context, as مرد, a man or the man.

Sometimes, however, the demonstrative pronouns *یہ* this and *وہ* that, are used for the definite ; and the numeral *ایک* one, or the indefinite pronoun *کوئی* a certain, some, for the indefinite, as *وہ مرد* or *یہ* this or that man ; *کوئی* or *ایک*, a, a certain or some man.

II.—NOUNS.

GENDER.

There are only two genders in Urdu, the masculine and the feminine.

THE MASCULINE GENDER.

1. All names of males are of the masculine gender, as مرد, a man.

2. Nouns ending in *ل* are generally masculine, as کپڑا, cloth.

Exceptions.—ہوا air, دوا medicine, دعا prayer, دغا deceit, دنیا world, سزا punishment, بلا calamity, وبا plague, تمنا desire, وفا fidelity, رخصا furlough, ابتدا beginning, انتہا end, بقا life, پرہیز care.

3. Nouns ending in *ہ* are generally masculine, as بندہ slave.

Exceptions.—دفعہ time, توبہ repentance, جگہ place, راہ way, ناختہ a dove, آنکھ eye, افواہ rumour.

THE FEMININE GENDER.

All names of females are of the feminine gender, عورت, a woman.

2. Nouns ending in ي are generally feminine, as گھڑی a watch.

Exceptions.—پانی water, موتی a pearl, گھی clarified butter, حیات life, دھي curds, ہاتھی an elephant.

3. Nouns ending in ت or ث are generally feminine, as رات night.

Exceptions.—وقت time, درخت tree, تخت throne, دوست friend, گوشت flesh, شربت syrup, نہت field, دانت tooth, بت idol, تابوت bier, یاقوت ruby, گیت song, بندوبست arrangement.

4. Nouns ending in ش are generally feminine, as کوشش endeavour.

Exceptions.—حوش senses, جوش zeal, خویش relative, فرش carpet, floor, درویش darwesh (mendicant), قاش playing card.

N. B.—Nouns ending in ش (ish) are invariably feminine,

5. Nouns ending in یا are generally feminine, as چڑیا a bird.

6. The roots of verbs when used as nouns are feminine, as مار beating.

Exceptions.—کھیل playing, ناچ dancing, رنگ colouring.

7. Arabic nouns of the measure تفعیل are feminine, as تعلیم education.

Exception.—تعرین a charm, amulet.

Formation of the feminine from the masculine.

1. Nouns ending in ^ل or ^ه change these letters into ^ي as ^{لڑکا} a boy, ^{لڑکی} a girl; ^{بچہ} a child, ^{بچی} a child, (female).

2. Many nouns ending in a consonant simply add ^ي as ^{برہمن} Brahman, ^{برہمنی} a Brahman woman.

3. Nouns ending in ^ي change this letter into ^ت as ^{مالی} a gardener, ^{مالن} a gardener's wife.

4. Nouns ending in a consonant denoting trades, professions, etc., add ^ت or ^{نی}, as ^{سنار} a goldsmith, ^{سنارت} or ^{سنارنی} a goldsmith's wife.

5. The Persian words ^{نر} a male, and ^{مادہ} a female are sometimes used to show the gender of animals.

6. The following are irregular :—

باپ	father	ماں	mother
بھائی	brother	بھین	sister
سسر	father-in-law	ساس	mother-in-law
ماموں	maternal uncle	مھانی	maternal aunt
دولہا	bridegroom	دلہن	bride
استاد	master	استانی	mistress
بیگ	Lord	بیگم	lady
خان	Lord	خانم	lady
راجہ	King	رانی	queen
بھینسا	buffalo	بھینس	buffalo (female)
ہاتھی	elephant.	ہتھنی	elephant (female)
مہتر	sweeper	مہترانی	sweeper's wife
بیل	bull	گائے	cow

DECLENSIONS OF NOUNS.

There are three declensions. The various cases in Urdu are expressed by employing the following terminations or post-positions which in Urdu answer the same purpose as prepositions in English.

POST-POSITIONS.

کے—کے of, کو to, سے from, میں in, پر at or on, تک upto, نے by

THE FIRST DECLENSION.

The first declension includes all masculine nouns ending in any letter except ^ل or ^ہ.

EXAMPLE آدمی a man.

Singular.

Oblique cases.	<i>Nom.</i>	آدمی	man, the man.
	<i>Gen.</i>	آدمی کا—کے	of man.
	<i>Dat.</i>	آدمی کو	to man.
	<i>Acc.</i>	آدمی—آدمی کو	man, to man.
	<i>Abl.</i>	آدمی سے	from man.
	<i>Loc.</i>	آدمی میں—پر—تک	in, at, upto man.
	<i>Ag.</i>	آدمی نے	by man.
<i>Voc.</i>		اے آدمی	O man.

Plural.

Oblique cases.	<i>Nom.</i>	آدمی	men, the men.
	<i>Gen.</i>	آدمیوں کا—کے	of men.
	<i>Dat.</i>	آدمیوں کو	to men.
	<i>Acc.</i>	آدمی—آدمیوں کو	men, to men.
	<i>Abl.</i>	آدمیوں سے	from men.
	<i>Loc.</i>	آدمیوں میں—پر—تک	in, at, upto men.
	<i>Ag.</i>	آدمیوں نے	by men.
<i>Voc.</i>		اے آدمیوں	O men.

N. B.—It will be noticed from the above example that the noun آدمی remains unchanged in all the cases in the singular as well as in the nominative plural ; while the oblique plural is formed by adding ^{وں} (only for the vocative, plural) to the nominative singular.

VOCABULARY I.

Masculine Nouns.

آسمان	sky	دخت	tree	جانور	animal
بادل	cloud	گھر	house	شیر	tiger
پہاڑ	mountain	نوکڑ	servant	ہاتھی	elephant
جنگل	forest	بندر	monkey	ہندو	Hindu
		مسلمان	Mussalman		

NOTE 1.—All the cases except the nominative are called oblique.

NOTE 2.—In the vocative case اے and اے! are sometimes used instead of اے!

EXERCISE I.

(a) *Translate into English—*

آسمان پر—شیر نے—جانوروں میں—گھر تک—نوکڑوں کو—پہاڑ پر—
درزی کو—درزیوں نے—پتھر کا—جنگلوں میں—

(b) *Translate into Urdu—*

In the sky. On the tree. In the hills. Of the forest.
By the tigers. To the animals. In the houses. In the house.
Of the stones. Servants. Of the servants. By the servants.
To the Hindu. Of the Hindus. In the clouds. By the
Mussalmans. From the tailors. Elephants. To the elephants.
Of the animals.

THE SECOND DECLENSION.

The second declension includes all masculine nouns ending in ' or ء

EXAMPLES.

(a) لڑکا a boy.

Singular.

Oblique cases.	Nom.	لڑکا	boy, the boy.
	Gen.	لڑکے کا — ء — کی	of boy.
	Dat.	لڑکے کو	to boy.
	Acc.	لڑکا — لڑکے کو	boy, to boy.
	Abl.	لڑکے سے	from boy.
	Loc.	لڑکے میں — پر — تک	in, at, upto boy.
	Ag.	لڑکے نے	by boy.
	Voc.	اے لڑکے	O boy.

Plural.

Oblique cases.	Nom.	لڑکے	boys, the boys.
	Gen.	لڑکوں کا — ء — کی	of boys.
	Dat.	لڑکوں کو	to boys.
	Acc.	لڑکے — لڑکوں کو	boys, to boys.
	Abl.	لڑکوں سے	from boys.
	Loc.	لڑکوں میں — پر — تک	in, at, upto boys.
	Ag.	لڑکوں نے	by boys.
	Voc.	اے لڑکوں	O boys.

(b) دروازہ a door.

Singular.

Oblique cases.	Nom.	دروازہ	door, the door.
	Gen.	دروازے کا — ء — کی	of door.
	Dat.	دروازے کو	to door.
	Acc.	دروازہ — دروازے کو	door, to door.
	Abl.	دروازے سے	from door.
	Loc.	دروازے میں — پر — تک	in, at, upto door.
	Ag.	دروازے نے	by door.
	Voc.	اے دروازے	O door.

Plural.

Oblique cases.	<i>Nom.</i>	دروازے	doors, the doors.
	<i>Gen.</i>	دروازوں کا—کے	of doors.
	<i>Dat.</i>	دروازوں کو	to doors.
	<i>Acc.</i>	دروازے—دروازوں کو	doors, to doors.
	<i>Abl.</i>	دروازوں سے	from doors.
	<i>Loc.</i>	دروازوں میں—یہ—تک	in, at, upto doors.
	<i>Ag.</i>	دروازوں نے	by doors.
	<i>Voc.</i>	اے دروازو	O doors.

N. B.—It will be observed from the examples given above that masculine nouns ending in ¹ and ² change these letters into ³ in all the oblique cases, singular as well as in the nominative plural; while the oblique plural is formed by changing the ¹ or ² into ⁴ (only for the vocative plural).

Exceptions:—The following masculine nouns are not inflected in any case in the singular or in the nominative plural, while their oblique plural is formed by adding ⁴

چچا uncle, راجہ king, رہنما guide, بابا father, دریا river,
خدا God, (no plural), صحرا desert, بادشاہ king,
گناہ sin.

VOCABULARY 2.

Masculine nouns.

گھوڑا	horse	بیٹا	son	بچہ	child
کمرہ	room	کتا	dog	گھنٹہ	hour
ستارہ	star	گدھا	ass	پرندہ	bird
بندہ	slave	جڑا	winter	بلی	cat

EXERCISE 2.

(a) *Translate into English—*

تارے—تاروں تک—خدا سے—چھپا نے—پادشاہوں کا—گدھے پر—کمروں
میں—دریا میں—رہنما کو—بچے—بچوں کو—جائزے میں—

(b) *Translate into Urdu.—*

In the room. To the king. By the guide. By the child.
In the rivers. From the dog. Sons. Of the sons. To the
cat. To the cats. Of the dog. Of the father. In the desert.
To the uncle. Of the uncles. On the asses. Of the ass.
In the winter. Birds. To the bird. O birds. O dog. O
dogs. O God. O king. O kings. Asses. O asses. In the
hour. Children. Rooms. To the rooms.

THE THIRD DECLENSION.

The third declension includes all feminine nouns.

NOTE.—Proper nouns are not usually inflected.

EXAMPLES.

(a) لڑکی a girl.

Singular.

Oblique cases.	Nom.	لڑکی	girl, the girl.
	Gen.	لڑکی کا—ے—کی	of girl.
	Dat.	لڑکی کو	to girl.
	Acc.	لڑکی—لڑکی کو	girl, to girl.
	Abl.	لڑکی سے	from girl.
	Loc.	لڑکی میں—پر—تک	in, at, upto girl.
	Ag.	لڑکی نے	by girl.
	Voc.	اے لڑکی	O girl.

Plural.

Oblique cases.	Nom.	لڑکیاں	girls, the girls.
	Gen.	لڑکیوں کا — کے — کی	of girls.
	Dat.	لڑکیوں کو	to girls.
	Acc.	لڑکیاں — لڑکیوں کو	girls, to girls.
	Abl.	لڑکیوں سے	from girls.
	Loc.	لڑکیوں میں — پر — تک	in, at, upto girls.
	Ag.	لڑکیوں نے	by girls.
	Voc.	اے لڑکیو	O girls.

(b) عورت a woman.

Singular.

Oblique cases.	Nom.	عورت	woman, the woman.
	Gen.	عورت کا — کے — کی	of woman.
	Dat.	عورت کو	to woman.
	Acc.	عورت — عورت کو	woman, to woman.
	Abl.	عورت سے	from woman.
	Loc.	عورت میں — پر — تک	in, at, upto woman.
	Ag.	عورت نے	by woman.
	Voc.	اے عورت	O woman.

Plural.

Oblique cases.	Nom.	عورتیں	women, the women.
	Gen.	عورتوں کا — کے — کی	of women.
	Dat.	عورتوں کو	to women.
	Acc.	عورتیں — عورتوں کو	women, to women.
	Abl.	عورتوں سے	from women.
	Loc.	عورتوں میں — پر — تک	in, at, upto women.
	Ag.	عورتوں نے	by women.
	Voc.	اے عورتو	O women.

N. B.—Feminine nouns are not inflected in any case in the singular. In the plural, those ending in ی add آں while all others add ں in the nominative, and the oblique plural is formed by adding ں

VOCABULARY 3.

Feminine nouns.

لکڑی	stick	میز	table	عمر	age
چھوڑ	knife	دوات	inkstand	سرکار	government
ھتھنی	elephant	کتاب	book	نہر	canal
لومڑی	fox	بات	word	ناؤ	boat
گھڑی	mare	چھت	roof	امید	hope
مکھی	fly	رات	night	فوج	army
مکڑی	spider	خبر	news	زور	wife
بیٹی	daughter	قبر	grave	جان	life

EXERCISE 3.

(a) *Translate into English—*

سرکار میں۔ رات کر۔ نہروں میں۔ خبروں کا۔ میزیں۔ میز پر۔ میزوں
 پر۔ اے راتو۔ فوج کر۔ چھت سے۔ کتاب پر۔ مکھیاں۔ چھڑیوں کے۔ امید
 میں

(b) *Translate into Urdu.—*

Sticks. Knives. Elephants. Of the fox. From the
 spiders. In the graves. Armies. On the roofs. Ages.
 Boats. In the boats. O boats. Wives. To the wives. Of the
 wife. O wives. Hopes. From the canals. Lives. By the
 armies. In the books. From the daughters. To the foxes.
 In the inkstands. On the tables. Canals. Roofs. O flie
 Of the flies. In the Government.

Use of ک - ء or کی

ک is used when the noun possessed is masculine singular nominative as عورت کا کتا the woman's dog.

ء is used when the noun possessed is masculine in any case except the nominative singular کو کتا to the woman's dog; کتے عورت کے the woman's dogs.

کی is used when the noun possessed is feminine, no matter what case or number, as لڑکے کی کتاب the boy's book ; لڑکوں کی the boys' books میں کتاب in the boy's book.

EXERCISE 3 (a).

(a) *Translate into English—*

چنچا کے گھوڑے—لڑکے کے گھوڑے پر—لڑکیوں کی کتابوں میں—مرد کا
گھوڑا—مرد کے گھوڑے—مرد کے گھوڑوں پر—لڑکوں کے
گھوڑوں کا—

(b) *Translate into Urdu—*

The King's army. The Kings' armies. In the King's army. In the Kings' Armies. On the bank of the river. On the banks of the rivers. At the time of night. On the back of the ass. On the backs of the asses. Of the roof of the houses. On the roofs of the houses. In the child's hand. In the children's hands. In the time of winter.

Bank m. کنارہ back f. پیٹہ hand m. ہاتھ

III.—ADJECTIVES.

Adjectives generally precede the nouns they qualify as اچھا آدمی a good man.

Adjectives are divided into two classes.—(1) Declinable and (2) Indeclinable.

(1).—DECLINABLE ADJECTIVES.

Adjectives, purely Hindi, ending in ل are declined as follows :—

The termination ل is used when the noun qualified is masculine singular nominative (or accusative, if in the nominative form) as اچھا آدمی a good man.

The termination ل is changed into ے if the noun qualified is masculine in any case except the nominative singular, as اچھے آدمی to a good man ; اچھے آدمی good men.

The termination ل is changed into ی if the noun qualified is feminine, no matter what case or number, as اچھی لڑکی a good girl ; اچھی لڑکی to a good girl ; اچھی لڑکیاں good girls ; اچھی لڑکیوں to good girls.

(2).—INDECLINABLE ADJECTIVES.

Adjectives ending in any letter except ل are indeclinable, as تیز گھوڑا a swift horse ; تیز گھوڑے swift horses ; تیز گھوڑے on a swift horse ; تیز گھوڑوں on swift horses.

NOTE—Arabic and, Persian adjectives are not necessarily inflected .

VOCABULARY 4.

Adjectives.

خوبصورت	beautiful	میٹھا	sweet	گرم	hot
بد صورت	ugly	کڑوا	bitter	ٹھنڈا	cold
صاف	clean, clear	تازہ	fresh	پکا	ripe
میلّا	dirty	باسی	stale	کچّا	raw
هوشیار	clever	گول	round	نیا	new
کند ذہن	dull	لمبا	long	پرانا	old
کالا	black	سفید	white	چھوٹا	small
				نیلا	blue

Nouns.

چوئی	f. chair	اڈا	m. egg	پھل	m. fruit
میز	f. table	روتی	f. bread	پھول	m. flower
قلم	m. pen	آلہ	m. potato	سورج	m. sun
کاغذ	m. paper	آم	m. mango	چاند	m. moon
		ملہ	m. country	بجلی	f. lightning

EXERCISE 4.

(a) *Translate into English.*—

صاف آسمان—باسی اڈے—تازہ پھل—خوبصورت درختوں پر—هوشیار
لڑکے - پرانے ٹرکروں میں—ٹھنڈا پانی—ٹھنڈے پانی میں—کالے بادل—لمبے
دروازے پر *

(b) *Translate into Urdu.*—

Bitter fruits. Beautiful flowers. To the clever girls. Of
the round stones. A long paper. Sweet mangoes. On the
ripe fruit. Of the ripe fruits. On the small table. A clean
pen. Clean pens. Round sun. Fresh bread. A blue chair.
On the blue chairs. To the old servant. Hot water. In the

hot water. In hot countries. Dull boys. Of the dull boys. From the hot sun. Small girls. Small children. To the small girls. By the small children. O dull boys. O old servant. O new servants. In the blue sky. On the fresh eggs. O good man. O good men. O good boy. O good boys. In the black clouds. On the clear moon. Long doors. At the long door. Round stones. On the round stones. In a cold country. Cold countries. In cold countries.

Comparison of Adjectives.

The Urdu adjective does not undergo any change of form to show the comparative and the superlative degrees.

To form the comparative the post-position *سے* is used after the object with which comparison is made, as *یہ مکان اُس مکان سے بڑا* *یہ* this house is larger than that house.

To form the superlative the words *سب سے* are used before the adjective, as *یہ سب سے بڑا مکان ہے* this is the largest house of all.

N. B.—In an Urdu sentence the nominative comes first, then the object or the thing asserted (if any), and last of all the verb, all qualifying words preceding each of the above.

VOCABULARY 5.

مورٹا	fat	دبلا	lean	سخت	hard.
چپٹا	flat	پتلا	thin	نرم	soft.
چالاک	active	اونٹ	camel (m.)	بہت	very much,
خراب	bad	سست	lazy	زیادہ	much, more
		نہایت	exceedingly.		

EXERCISE 5.

(a) *Translate into English.*—

ہاتھی گھوڑے سے بڑا ہے—پتھر لکڑی سے سخت ہے—دودھ پانی سے سفید
 ہے—ہاتھی سب سے بڑا جانور ہے—لڑکے لڑکیوں سے ہوشیار ہیں—

(b) *Translate into Urdu.*—

The boys are more active than the girls. The snow is whiter than the milk. The camel is taller than the horse. The horses are swifter than the elephants. The men are worse than the women. This is the swiftest horse of all. Wood is softer than stone. This is the softest pen of all. The tree is higher than the house. This tree is the highest of all. The forest is more beautiful than the city. The forests are more beautiful than the cities. This is the most beautiful forest. She is a very beautiful woman. That is an exceedingly fat man.

NOTE 1.—The comparative may also be expressed by using the word **بنسبت** (in comparison with) with the genitive, as **ہاتھی گھوڑے کی نسبت بڑا ہے** the elephant is larger than the horse.

NOTE 2.—An Adjective becomes more emphatic by repeating, it, as **چھوٹا چھوٹا** very small.

IV. Pronouns.

(1) PERSONAL PRONOUNS.

(a) میں I.

Singular.

<i>Nom.</i>	میں	I.
<i>Gen.</i>	میرا - - - ی	my, mine.
<i>Dat. & Acc.</i>	مجھے - مجھکو	me, to me.
<i>Abb.</i>	مجھ سے	from me.
<i>Loc.</i>	مجھے - میں - پر - تک	in, at, upto me.
<i>Ag.</i>	میں نے	by me.

Plural.

<i>Nom.</i>	ہم	we
<i>Gen.</i>	ہمارا - ے - ی	our, ours.
<i>Dat. & Acc.</i>	ہمیں - ہمکو	us, to us.
<i>Abl.</i>	ہم سے	from us.
<i>Loc.</i>	ہم میں - پر - تک	in, at, upto us.
<i>Ag.</i>	ہم نے	by us.

(b) تو thou,

Singular.

<i>Nom.</i>	تو	thou.
<i>Gen.</i>	تیرا - ے - ی	thy, thine.
<i>Dat. & Acc.</i>	تجھے - تجھکو	thee, to thee,
<i>Abl.</i>	تجھ سے	from thee.
<i>Loc.</i>	تجھے میں - پر - تک	in, at, upto thee.
<i>Ag.</i>	تو نے	by thee.

Plural.

<i>Nom.</i>	تم	you.
<i>Gen.</i>	تمہارا - ے - ی	your, yours.
<i>Dat. & Acc.</i>	تمہیں - تمکو	you, to you.
<i>Abl.</i>	تم سے	from you.
<i>Loc.</i>	تم میں - پر - تک	in, at, upto you.
<i>Ag.</i>	تم نے	by you.

(2) DEMONSTRATIVE PRONOUNS.

(a) یہ he, she, it, this.

Singular.

<i>Nom.</i>	یہ	this, etc.
<i>Gen.</i>	اس کا — کے — کی	his, her, its, of this.
<i>Dat. & Acc.</i>	اسے — اس کو	to this, etc.
<i>Abl.</i>	اس سے	from this.
<i>Loc.</i>	اس میں — پر — تک	in, at, upto this.
<i>Ag.</i>	اس نے	by this.

Plural.

<i>Nom.</i>	یہ	these, they.
<i>Gen.</i>	ان کا — کے — کی	their, theirs, of these.
<i>Dat. & Acc.</i>	انہیں — ان کو	these, to these.
<i>Abl.</i>	ان سے	from these.
<i>Loc.</i>	ان میں — پر — تک	in, at, upto these.
<i>Ag.</i>	انہوں نے	by these.

(b) وہ he, she, it, that.

Singular.

<i>Nom.</i>	وہ	that, etc.
<i>Gen.</i>	اُس کا — کے — کی	of that, his, etc.
<i>Dat. & Acc.</i>	اُسے — اُس کو	that, to that.
<i>Abl.</i>	اُس سے	from that.
<i>Loc.</i>	اُس میں — پر — تک	in, at, upto that.
<i>Ag.</i>	اُس نے	by that.

Plural.

<i>Nom.</i>	وہ	they, those.
<i>Gen.</i>	اُن کا—کے—کی	their, theirs, of them.
<i>Dat. & Acc.</i>	اُنہیں—اُنکو	them, to them.
<i>Abl.</i>	اُن سے	from them.
<i>Loc.</i>	اُن میں—پر—تک	in, at, upto them.
<i>Ag.</i>	اُنہوں نے	by them.

(3) THE RELATIVE PRONOUNS.

(old جرں) جر = who, which, etc.

Singular.

<i>Nom.</i>	جر	Who, etc.
<i>Gen.</i>	جس کا—کے—کی	whose, of whom.
<i>Dat. & Acc.</i>	جسے—جسکو	whom, to whom.
<i>Abl.</i>	جس سے	from whom.
<i>Loc.</i>	جس میں—پر—تک	in, at, upto whom.
<i>Ag.</i>	جس نے	by whom.

Plural.

<i>Nom.</i>	جر	who, etc.
<i>Gen.</i>	جن کا—کے—کی	whose, of whom.
<i>Dat. & Acc.</i>	جنہیں—جنکو	whom, to whom.
<i>Abl.</i>	جن سے	from whom.
<i>Loc.</i>	جن میں—پر—تک	in, at, upto whom.
<i>Ag.</i>	جنہوں نے	by whom.

(4) INTERROGATIVE PRONOUNS.

(a) کون = who ? which ? what ?

Singular.

<i>Nom.</i>	کون	who, etc.
<i>Gen.</i>	کس کا—کے—کی	whose, of whom ?
<i>Dat. & Acc.</i>	کسے—کسکو	whom ? to whom ?

<i>Abl.</i>	کس سے	from whom ?
<i>Loc.</i>	کس میں - پر - تک	in, at, upto whom ?
<i>Ag.</i>	کس نے	by whom ?

Plural.

<i>Nom.</i>	کون	who ? etc.
<i>Gen.</i>	کن کا - کے - کی	whose ? of whom ?
<i>Dat. & Acc.</i>	کنہیں - کنکو	whom, to whom ?
<i>Abl.</i>	کن سے	from whom ?
<i>Loc.</i>	کن میں - پر - تک	in, at, upto whom ?
<i>Ag.</i>	کنہوں نے	by whom ?

(b) کیا—what ? (applied to things only.)

Singular.

<i>Nom.</i>	کیا	what ?
<i>Gen.</i>	کھ کا - کے - کی	of what ?
<i>Dat. & Acc.</i>	کھ کو	for what ?
<i>Abl.</i>	کھ سے	from what ?
<i>Loc.</i>	کھ میں - پر - تک	in, at, upto what.
<i>Ag.</i>	Nil	

Plural.

Nil.

NOTE.—The emphatic forms **یہی** this very, and **وہی** that very, are inflected into **اسی** and **اُسی** in the singular ; and into **انہیں** and **اُنہیں** in the plural respectively. These are also often **انہی** and **اُنہی**

5. THE INDEFINITE PRONOUN.

کوئی anyone, someone

*Singular**Plural.*

<i>Nom.</i>	کوئی	anyone, someone.	} No Plural.
<i>Gen.</i>	کسی کا-ے-کی	of anyone, etc.	
<i>Dat. & Acc.</i>	کسی کو	to anyone, etc.	
<i>Abl.</i>	کسی سے	from anyone, etc.	
<i>Loc.</i>	کسی میں-پر-تک	in, at, upto anyone etc.	
<i>Ag.</i>	کسی نے	by anyone, etc.	

The plural of کوئی is کئی several. The word بعض or بعضے is sometimes used instead of کئی.

کوئی is not inflected when it is used before a numeral to make it indefinite, as کوئی چار دن میں in about four days ; and it always qualifies a singular noun.

کچھ some, something is not declined.

6. COMPOUND INDEFINITE PRONOUNS.

کوئی اور	} Some other, or	جو کچھ	whatever
اور کوئی		سب کچھ	everything
کوئی دوسرا		بہت کچھ	much, a great deal
دوسرا کوئی	} someone else	اور کچھ	} something else
جو کوئی	whoever	کچھ اور	
سب کوئی	} everyone	کچھ نہیں	nothing
ہر کوئی		کچھ نہ کچھ	something or other
کوئی نہ کوئی	someone or other	کچھ کا کچھ	something quite different.

The Compounds of کچھ are all indeclinable.

7. THE REFLEXIVE PRONOUN.

آپ self

Singular.

<i>Nom.</i>		self
<i>Gen.</i>	اپنا-نے-نی	of self, own
<i>Dat. & Acc.</i>	آپکو-اپنے کو-اپنے	to self
<i>Abl.</i>	آپ سے	from self
<i>Loc.</i>	آپ میں-پر-تک	in, or, upto self
<i>Ag.</i>		by self

Plural.

<i>Nom.</i>	آپ	selves
<i>Gen.</i>	اپنا-نے-نی	of selves, own
<i>Dat. & Acc.</i>	آپکو-اپنے کو-اپنے	to selves
<i>Abl.</i>	آپ سے	from selves
<i>Loc.</i>	آپس میں-پر-تک	in, on, among, upto selves
	آپ نہ	by selves.

The use of the Possessive Pronoun اپنا

N. B.—Whenever in an English sentence, a possessive pronoun refers to the nominative *in the same clause* and strictly means one's own, it is translated by اپنی or اپنے—اپنا, as I went to my house میں اپنے گھر کو گیا He went to his own house وہ اپنے گھر کو گیا

8. THE HONORIFIC PRONOUN.

آپ your honour.

Plural.

<i>Nom.</i>	آپ	your honour
<i>Gen.</i>	آپکا-کے-کی	of your honour
<i>Dat. & Acc.</i>	آپکو	to your honour
<i>Abl.</i>	آپ سے	from your honour
<i>Loc.</i>	آپ میں-پر-تک	in, on, upto your honour
<i>Ag.</i>	آپ نے	by your honour.

When آپ means "your honour", it requires the verb to be in the 3rd person plural, as, will your honour go? آپ جائیں گے?

NOTE.—The word خود, self, may be used instead of آپ self

N. B.—(a) The genitive case of the pronouns in اے—ی follow the same rules as the declinable adjective and اے—ی follow the same rules as the declinable adjective in ا or the genitive of nouns in اے—ی.

EXAMPLES.

میرا نوکر my servant میرے نوکر کو to my servant
میرے نوکر my servants تمہاری بیٹی your daughter
تمہاری بیٹیاں your daughters تمہاری بیٹیوں کا of your daughters

(b) یہ (this these) and وہ (that those) qualify nouns in the nominative case only and are changed into اِس and اِن and اُس and اُن respectively when they qualify nouns in the oblique cases.

EXAMPLES.

یہ آدمی this man or these men اُس آدمی کو to that man
اِس آدمی کو to this man اُن آدمیوں نے by those men
اِن آدمیوں کو to these men اُس عورت کو to that woman
وہ آدمی that man, those men اُن عورتوں نے by those women

EXERCISE 6.

(a) *Translate into English.*—

اس کا نوکر خراب آدمی ہے۔ میرے باپ کا کتا کالا ہے۔ اُس آدمی کی بیٹی ہوشیار تھی۔ تمہاری ماں عقلمند عورت ہے۔ اُن آدمیوں کے بیٹے خراب لڑکے ہیں۔ تمہارا بھائی اچھا آدمی ہے۔ ہمارے چچا کے گھوڑے تیز ہیں۔ یہ اُنکے تازے ہیں

(b) *Translate into Urdu—*

Our servant was a good man. Our servants were good men. Your father's mare is very swift. These men are bad servants. Our uncle's horses are all here. Our horses are swifter than yours (your horses). Your pens are better than mine (my pens). This boy is more lazy than that man's son's. O my sons. O good boys. On the bank of this river. On the banks of these rivers. His brother's daughters are good girls. Their brother's wife was a good woman. Their brothers' wives are good women.

- (b) If in an interrogative sentence in Urdu there is no interrogative pronoun or adverb the word کیا is used in the beginning of the sentence, but in colloquial Urdu it is generally omitted, the tone of the voice alone marking the interrogation, as, Who is he کون ہے, What is his name? اُسکا نام کیا ہے Is he a good servant? کیا وہ اچھا نوکر ہے *

VOCABULARY.

why ?	کیوں	where ?	کہاں	when ?	کب
what for ?	کس لئے	whither ?	کدھر	who ?	کون

EXERCISE 7.

(a) *Translate into English.—*

تم کون ہو—وہ کون ہیں—اُس مرد کی گھڑی کہاں ہے—ان کے باپ کے نوکر کہاں ہیں—تمہارے گھر میں کون ہے—تم کس کے بیٹے ہو—تمہارے بھائی کا نام کیا ہے

(b) *Translate into Urdu.*—

Whose house is this? Whose sons are these? Are you a good servant? Was this man's mother a wise woman? Where is my brother? Is that your father's house? Are these your uncle's dogs? Is that the king's army? Does this book belong to your son (is of your son)? Whose asses are these? Do these houses belong to these men? Why is this man here? Why are you* displeased? Where are those men's sons. Where are those men's sons books? Are these the rajas' servants?

*Displeased ناراض

V. VERBS.

The Urdu verb is very regular. The infinitive always ends in **نا**, as **بولنا** to speak.

There are three principal parts of the verb (1) the root, (2) the present participle and (3) the past participle, and from these three parts all the tenses are obtained.

The root is obtained by cutting off the **نا** as **بول** 'speak' from **بولنا**.

The Present Participle is obtained by adding **نا** (subject to inflection) to the root, as **بولنا** speaking.

The Past Participle is formed by adding **ا** (subject to inflection) to the root as **بول** spoke.

But if the root ends in ' or ى then the Past Participle is formed by adding ' to the root, as ' brought ' from ' to bring ; ' lost ' from ' to lose.'

EXERCISE 8.

Give the Root, the Present and the Past Participle of :—

لینا	to take	آنا	to come	جاننا	to know
لانا	to bring	پڑھنا	to read	بننا	to be made
کھیلنا	to play	لکھنا	to write	بنانا	to make
کہنا	to say	بونا	to sow	پکنا	to be cooked
کھانا	to eat	سینا	to sew	پکانا	to cook

(a) *Conjugation of an Intransitive verb.*

(i) Example بولنا to speak.

I.—Tenses from the Root.

(1) IMPERATIVE.

Formed by adding to the root بول for the 1st person singular, بول for the 3rd person singular, بولو for the 1st person plural, بولو for the 2nd person plural, and بولو for the 3rd person plural.

Singular.

Plural.

- | | | | |
|--------------|--------------------|----------|----------------|
| 1. میں بولوں | Let me speak | ہم بولیں | let us speak |
| 2. تو بول | speak thou | تم بولو | you speak |
| 3. وہ بولے | let him, her speak | وہ بولیں | let them speak |

(2) AORIST.

The Aorist is the same as the Imperative except that in the 2nd person singular ے is added to the root.

*Singular**Plural.*

میں بولوں	I may speak	ہم بولیں	we may speak
تو بولے	thou mayst speak	تم بولو	you may speak
	he or she may speak	وہ بولیں	they may speak

(3) FUTURE.

Formed by adding گا (shall or will) to the Aorist for all persons masculine singular ; گی for all persons feminine singular ; گے for all person masculine plural ; and گی for all persons feminine plural.

1. میں بولونگا۔ گی I shall speak ہم بولیں گے We will speak
2. تو بولیگا۔ گی Thou wilt speak تم بولو گے۔ گی You will speak
3. وہ بولیگا۔ گی He, she or will speak وہ بولیں گے۔ گی They will speak

VOCABULARY.

دوڑنا	to run ✓	بیگنا	to get wet	نہانا	to bathe
لیٹنا	to lie down	بھولنا	to forget	ٹھہرنا	to stop
کودنا	to jump	اُترنا	to dismount	جانا	to go
دوبنا	to sink	کلنا	to come out	بیٹھنا	to sit

EXERCISE 8.

Translate into English.—

ہم لکھیں۔ تم جانو۔ وہ جائیں گے۔ تم پڑھو۔ تو آؤ۔ کھیلینگے۔
 تم بھولو۔ ہم بیٹھیں گے۔ وہ نکلیں گی۔ تم اترو گے۔ تو بیگنا۔ تم ٹھہرو گی۔
 ہم نہا ئیں گے *

(b) *Translate into Urdu.*—

We shall play. You will go. Your servants may come. Let this man run. Let the big boys come out. Your uncle's sons will stop. Your brother's horses will lie down. The king's army will stop. The army of the king of that country will dismount. His good old servants may forget. My brother's daughters will read. The boys of the village will bathe. Your servants' children may write. This boy's father may come. Let these woman's daughters come.

11. Tenses from the Present Participle.

(1) CONDITIONAL.

Formed by using the Present Participle (subject to inflection.)

Singular.

- | | | |
|----|--------------|-----------------------|
| 1. | میں بولتا۔تی | Had I spoken. |
| 2. | تو بولتا۔تی | Hadst thou spoken. |
| 3. | وہ بولتا۔تی | Had he or she spoken. |

Plural.

- | | | |
|----|--------------|------------------|
| 1. | ہم بولتے۔تیں | Had we spoken. |
| 2. | تم بولتے۔تیں | Had you spoken. |
| 3. | وہ بولتے۔تیں | Had they spoken. |

N. B.—The conditional is also sometimes formed by using the present participle of the verb ہونا with the past participle (subject to inflection).

Singular.

- | | |
|-----------------------------|-----------------------|
| 1. میں بولا ہوتا۔ بولی ہوتی | had I spoken. |
| 2. تو بولا ہوتا۔ بولی ہوتی | hadst thou spoken. |
| 3. وہ بولا ہوتا۔ بولی ہوتی | had he or she spoken. |

Plural.

- | | |
|--------------------------|------------------|
| ہم بولے ہوتے | had we spoken. |
| تم بولے ہوتے۔ بولی ہوتیں | had you spoken. |
| وہ بولے ہوتے۔ بولی ہوتیں | had they spoken. |

EXERCISE 10.

Translate into Urdu (using the first form of the conditional tense.)

✓ Had you come. If my brother's children had gone. I would have played. Had the servants of this boy's father stopped. If her sons had run. If your servants had forgotten. Had the elephants come out. Had you known. If this man's daughters had read. Had they said. I would have eaten. Had these men's sons brought. If she had cooked the food. Had the food been cooked.* Had you made tea. If you had written the letter. If his uncle's daughters had read these books. If you had taken these horses. Had these horses jumped. Had your friends come.

*to be cooked پکا یا جانا

(2) PRESENT.

Formed by using the present tense of the verb ہونا "to be" with the present participle of the verb.

*Singular.**Plural.*

میں بولتا-تی ہوں	I speak or am speaking	ہم بولتے ہیں	we speak
تو بولتا-تی ہے	thou speakest	تم بولتے-تی ہو	you speak
وہ بولتا-تی ہے	he or she speaks	وہ بولتے-تی ہیں	they speak

N. B.—The present tense is also formed by using the perfect tense* of the verb دہنا with the root of the verb. This is called the 'present progressive tense.'

Singular.

1	میں بول رہا-رہی ہوں	I am speaking
2	تو بول رہا-رہی ہے	thou art speaking
3	وہ بول رہا-رہی ہے	he or she is speaking

Plural.

ہم بول رہے ہیں	we are speaking
تم بول رہے-رہی ہو	you are speaking
وہ بول رہے-رہی ہیں	they are speaking

* *Vide.*—'Tenses from the past participle.'

Note 1.—The word اگر if, is often prefixed to the conditional.

(3) IMPERFECT.

Formed by using the past tense of the verb ہونا "to be" with the present participle.

Singular.

1	میں بولتا تھا۔تی تھی	I was speaking
2	تو بولتا تھا۔تی تھی	Thou wast speaking
3	وہ بولتا تھا۔تی تھی	He or she was speaking

Plural.

	ہم بولتے تھے	We were speaking
	تم بولتے تھے۔تی تھیں	You were speaking
	وہ بولتے تھے۔تی تھیں	They were speaking

N. B.—The Imperfect tense is also formed by using the pluperfect tense* of the verb رہنا with the root of the verb. This is called the 'past progressive tense.'

Singular.

1	میں بول رہا تھا۔رہی تھی	I was speaking
2	تو بول رہا تھا۔رہی تھی	Thou wast speaking
3	وہ بول رہا تھا۔رہی تھی	He or she was speaking

Plural.

	ہم بول رہے تھے	We were speaking
	تم بول رہے تھے۔رہی تھیں	You were speaking
	وہ بول رہے تھے۔رہی تھیں	They were speaking

* Vide 'Tenses from the past participle.'

NOTE.—The Past Dubious tense is not so generally used.

NOTE.—Ladies use the Mas. form of the verb in the 1st person plural.

EXERCISE II.

Translate into Urdu.—

I am going. His daughters were reading. They speak good Urdu. Your brother's sons were coming out. Those women are writing. Your father's horses were running. Their uncle's mares are running. The boys are playing. These men's daughters are sitting. Your servants are bringing the dogs. His friends are jumping. Those women were sewing. The King's sons are playing. His brother's daughters were reading. You are making tea. The tailors were sewing clothes. The men of the village were bathing. The boys of the city were fishing.

III.—Tenses from the Past Participle.

(1) PAST.

Formed by using the past participle.

Singular.

- | | | |
|---|---------------|------------------|
| ۱ | میں بولا-بولی | I spoke |
| ۲ | تو بولا-بولی | Thou didst speak |
| ۳ | وہ بولا-بولی | He or she spoke |

Plural.

- | | | |
|--|---------------|------------|
| | ہم بولے | We spoke |
| | تم بولے-بولیں | You spoke |
| | وہ بولے-بولیں | They spoke |

(2) PERFECT.

Formed by using the present tense of the verb ہونا "to be" with the past participle.

Singular.

- | | | |
|---|------------------------|----------------------|
| 1 | میں بولا ہوں۔ بولی ہوں | I have spoken |
| 2 | تو بولا ہے۔ بولی ہے | 'Thou hast spoken |
| 3 | وہ بولا ہے۔ بولی ہے | He or she has spoken |

Plural.

- | | | |
|--|-----------------------|------------------|
| | ہم بولے ہیں | We have spoken |
| | تم بولے ہو۔ بولی ہو | You have spoken |
| | وہ بولے ہیں۔ بولی ہیں | They have spoken |

(3) PLUPERFECT OR PAST PERFECT.

Formed by using the past tense of the verb ہونا "to be" with the past participle.

Singular.

- | | | |
|---|------------------------|-----------------------|
| 1 | میں بولا تھا۔ بولی تھی | I had spoken |
| 2 | تو بولا تھا۔ بولی تھی | 'Thou hadst spoken |
| 3 | وہ بولا تھا۔ بولی تھی | He or she had spoken. |

Plural

- | | | |
|--|------------------------|-----------------|
| | ہم بولے تھے | We had spoken |
| | تم بولے تھے۔ بولی تھیں | You had spoken |
| | وہ بولے تھے۔ بولی تھیں | They had spoken |

(4) PAST DUBIOUS.

Formed by using the future tense of the verb ہونا " to be " with the past participle.

Singular.

- | | |
|-----------------------------|----------------------------|
| ۱. میں بولا ہوتا۔ بولی ہوئی | I must have spoken |
| ۲. تو بولا ہوتا۔ بولی ہوئی | Thou must have spoken |
| ۳. وہ بولا ہوتا۔ بولی ہوئی | He or she must have spoken |

Plural

- | | |
|-------------------------|----------------------|
| ہم بولے ہوتے | We must have spoken |
| تم بولے ہوئے۔ بولی ہوئی | You must have spoken |
| وہ بولے ہوتے۔ بولی ہوئی | They have spoken |

EXERCISE 12

Translate into Urdu :—

They came. She has come. You had gone. We might have come. My servants have arrived. This boy's father's horses have run. Your brother's daughters have walked. The boats have sunk. The soldiers had dismounted. The tailors had stopped. You had played. Their sons have ran. My servants forgot. She must have stopped. They had played. The tiger had come out. The king's horses ran. The guides have come. The banks of this river have fallen. The boys have played.

(ii) Example ہونا 'to be or become.'

Tenses from the Root.

(1) IMPERATIVE.

Singular.

1 (hun)	میں ہوں	Let me be or become
2	تو ہو	be thou etc.
3	وہ ہو	let him or her be etc.

Plural.

(hon)	ہم ہوں	let us be or become
	تم ہو	be you etc.
(hon)	وہ ہوں	let them be etc.

(2) AORIST.

Singular.

1 (hun)	میں ہوں	I may or should be or become
2	تو ہو	thou mayst or shouldst be etc.
3	وہ ہو	he or she may be etc.

Note 1.—The Imperative and the Aorist are independent of gender.

Note 2.—Such forms of the Aorist, as ہوئے—ہوے—ہوں etc., are also occasionally met with.

Plural.

(hon)	ہم ہوں	we may or should be or become
	تم ہو	you may or should be etc.
(hon)	وہ ہوں	they may or should be etc.

(3) FUTURE.

Singular.

1	میں ہو گا۔ گی	I shall be or become
2	تو ہو گا۔ گی	thou wilt be etc.
3	وہ ہو گا۔ گی	he or she will be etc.

Plural.

	ہم ہو گے	we shall be or become
	تم ہو گے۔ گی	you will be etc.
	وہ ہو گے۔ گی	they will be etc.

Tenses from the Present Participle.

(1) CONDITIONAL

Singular.

1	میں ہوتا۔ تی	Had I or if I had been or become
2	تو ہوتا۔ تی	hadst thou been etc.
3	وہ ہوتا۔ تی	had he or she been etc.

Plural.

ہم ہوتے	had we been or become
تم ہوتے-ہوتی	had you been etc.
وہ ہوتے - ہوتیں	had they been etc.

(2) PRESENT.

Singular.

1 میں ہوتا-ہوتی ہوں	I am being or becoming
2 تو ہوتا-ہوتی ہے	thou art being etc.
3 وہ ہوتا-ہوتی ہے	he or she is being etc.

Plural.

ہم ہوتے ہیں	we are being or becoming
تم ہوتے - ہوتی ہو	you are being etc.
وہ ہوتے-ہوتی ہیں	they are being etc.

(3) IMPERFECT.

Singular.

1 میں ہوتا تھا-ہوتی تھی	I was being or becoming
2 تو ہوتا تھا-ہوتی تھی	thou wast being etc.
3 وہ ہوتا تھا- ہوتی تھی	he or she was being etc.

Plural.

ہم ہوتے تھے	we were being or becoming
تم ہوتے تھے-ہوتی تھیں	you were being etc.
وہ ہوتے تھے-ہوتی تھیں	they were being etc.

Tenses from the Past Participle.

(1) PAST.

Singular.

1	میں ہوا-ہوئی	I was or became
2	تو ہوا-ہوئی	thou wast etc.
3	وہ ہوا-ہوئی	he or she was etc.

Plural.

	ہم ہوئے	we were or became
	تم ہوئے-ہوئیں	you were etc.
	وہ ہوئے - ہوئیں	they were etc.

(2) PERFECT.

Singular.

1	میں ہوا ہوں-ہوئی ہوں	I have been or have become.
2	تو ہوا ہے-ہوئی ہے	thou hast been etc.
3	وہ ہوا ہے-ہوئی ہے	he or she has been etc.

Plural.

	ہم ہوئے ہیں	we have been or have become
	تم ہوئے ہو-ہوئی ہو	you have been etc.
	وہ ہوئے ہیں-ہوئی ہیں	they have been etc.

(3) PLUPERFECT OR PAST PERFECT.

Singular.

1	میں ہوا تھا۔ ہوئی تھی	I had been or had become
2	تو ہوا تھا۔ ہوئی تھی	thou hadst been etc.
3	وہ ہوا تھا۔ ہوئی تھی	he or she had been etc.

Plural.

ہم ہوئے تھے	we had been or had become
تم ہوئے تھے۔ ہوئی تھیں	you had been etc.
وہ ہوئے تھے۔ ہوئی تھیں	they had been etc.

(4) PAST DUBIOUS.

Singular.

1	میں ہوا ہوگا۔ ہوئی ہوگی	I might have been or might have become
2	تو ہوا ہوگا۔ ہوئی ہوگی	thou mightst have been etc.
3	وہ ہوا ہوگا۔ ہوئی ہوگی	he or she might have been etc.

Plural.

ہم ہوئے ہوگے	we might have been or might have become.
تم ہوئے ہوگے۔ ہوئی ہوگی	you might have been etc.
وہ ہوئے ہوگے۔ ہوئی ہوگی	they might have been etc.

(b) *Conjugation of a Transitive Verb.*

The six tenses from the Root and the Present Participle of a Transitive Verb are identical with those of an Intransitive Verb. But in the tenses from the Past Participle a Transitive Verb requires the Agent instead of the Nominative case, the Verb being used impersonally.

Example مارنا to strike

Tenses from the Past Participle.

(1) PAST.

Singular.

- | | | |
|---|-------------|-------------------|
| 1 | میں نے مارا | I struck |
| 2 | تو نے مارا | Thou didst strike |
| 3 | اُس نے مارا | He or she struck |

Plural.

- | | | |
|--|---------------|-------------|
| | ہم نے مارا | We struck |
| | تم نے مارا | You struck |
| | انہوں نے مارا | They struck |

(2) PERFECT.

Singular.

- | | | |
|---|----------------|----------------------|
| 1 | میں نے مارا ہے | I have struck |
| 2 | تو نے مارا ہے | Thou hast struck |
| 3 | اُس نے مارا ہے | He or she has struck |

Plural.

- | | | |
|--|------------------|------------------|
| | ہم نے مارا ہے | We have struck |
| | تم نے مارا ہے | You have struck |
| | انہوں نے مارا ہے | They have struck |

(2) PLUPERFECT OR PAST PERFECT.

Singular.

- | | | |
|---|-----------------|-------------------|
| 1 | میں نے مارا تھا | I had struck |
| 2 | تو نے مارا تھا | Thou hadst struck |
| 3 | اُس نے مارا تھا | He had struck |

Plural.

- | | | |
|--|-------------------|-----------------|
| | ہم نے مارا تھا | We had struck |
| | تم نے مارا تھا | You had struck |
| | انہوں نے مارا تھا | They had struck |

(4) PAST DUBIOUS.

Singular.

1	میں نے مارا ہوگا	I might have struck
2	تو نے مارا ہوگا	Thou mightst have struck
3	اُس نے مارا ہوگا	He or she might have struck

Plural.

	ہم نے مارا ہوگا	We might have struck
	تم نے مارا ہوگا	You might have struck
	انہوں نے مارا ہوگا	They might have struck

N. B.—If the Conditional tense of a Transitive Verb is formed by adding ہوتا to the Past Participle, it also requires the Agent instead of the Nominative case, as :—

CONDITIONAL.

Singular.

1	میں نے مارا ہوتا	Had I struck
2	تو نے مارا ہوتا	Hadst thou struck
3	اُس نے مارا ہوتا	Had he or she struck

Plural.

	ہم نے مارا ہوتا	Had we struck
	تم نے مارا ہوتا	Had you struck
	انہوں نے مارا ہوتا	Had they struck

N. B.—(a) When the object of a transitive verb is definite, it is used generally in the accusative with **کو** as **کتاب کو لاؤ** or **اُس کتاب کو لاؤ** bring the book ; **کتاب لاؤ** bring a book.

(b) When the particle **نے** is used with the subject, the Verb agrees with the object in gender and number, but if the object is definite and is followed by the post-position **کو**, then the Verb agrees with nothing, but is used in the form of third person singular masculine—

I read a book. **میں نے ایک کتاب پڑھی**

I read the book **میں نے کتاب کو اس کتاب کو پڑھا** or **اِس کتاب کو**

I have read books. **میں نے کتابیں پڑھی ہیں**

I have read the books. **میں نے کتابوں کو ان کتابوں کو پڑھا ہے** or **اُن کتابوں کو**

The boy wrote a letter. **لڑکے نے ایک چٹھی لکھی**

The boy wrote the letter. **لڑکے نے چٹھی اُس چٹھی کو لکھا** or **اِس چٹھی کو**

EXERCISE 13.

Translate into Urdu :—

The man has killed the tiger. The men have killed a tiger. The men have killed tigers. The men have killed the tigers. My sister has read several books. This man's sons have written letters. Have these boys learned the Urdu language ? I have read a very good book. My friends have seen very beautiful pictures. My father called all the servants into the room. The servants have put the food on the table. The horses have eaten up all the grass. They have drunk cold water. The servants have drunk all the wine. Our dogs had eaten all the meat.

Language **زبان** f.

Picture **تصویر** f.

to call **بُلانا**

to see **دیکھنا**

SOME VERBAL EXPRESSIONS.

A few verbal expressions of frequent occurrence in the Urdu language are given below —

(a) A Noun of Agency is formed by adding the suffix والا (subject to inflection) to the Inflected Infinitive of a verb, as چالنے والا a goer; چالنے والے goers; چالنے والی a goer (female).

والا added to the Inflected Infinitive of a verb, sometimes signifies 'to be about to' or 'on the point of,' as مرنے والا ہے — he is about to die; روز میں آنے والا ہے — he is coming in a few days,

والا is sometimes added to a noun as دودا والا a milkman.

(b) The Conjunctive Participle is formed by adding بول کر بول کر-بول کر or کر کر to the root, as بول کر بول کر all of which signify, 'having spoken'. This is used when one action is completed before another, and also serves to throw two or three sentences into one, as اس نے آکر کہا he came and said.

(c) An Adverbial Phrase of Time is formed by adding the particle ہی to the Inflected Present Participle of a verb, as پہنچتے ہی 'on arriving or immediately on arrival,' مر گیا ہی مر گیا he died on arriving here or as soon as he arrived here.

(d) The Respectful Imperative is formed by adding تے to the root, as لکھتے — be pleased to write; کھاٹے please eat. But if the root ends ی or ے then جئے is added instead of تے as پیجئے please drink; لیجئے please take. In the latter case the ے is pronounced like ی.

Note 1.—والا must never be added to an adjective.

- (e) The Respectful Future is formed by adding **گا** (unchangeable) to the Respectful Imperative, as **لکھیں گے** you will be pleased to write ; **پیئیں گے** you will be pleased to drink. The respectful forms of the Imperative and Future are used in addressing equals or superiors.

The following are irregular :—

<i>Infinitive.</i>	<i>Respectful Imperative</i>	<i>Respectful Future.</i>
کرنا to do	کیجئے	کیجیں گے
ہونا to be	ہوجئے } hujiye ہوئیے } hoiye	ہوجیں گے ہوئیں گے

- (f) A Participial Adjective is formed by adding **ہوا** (subject to inflection to the present or Past Participle of a verb, as **مرا لڑکا** a dying boy ; **مرا لڑکا** a dead boy. The **ہوا** is often omitted.

- (g) The following Past Participles are more or less irregular :—

PAST PARTICIPLE.

<i>Infinitive.</i>	<i>Mas. sing.</i>	<i>Mas. plu.</i>	<i>Fem. sing.</i>	<i>Fem. plu.</i>
کرنا to do	کیا	کئے	کی	کیں
جانا to go	گیا	گئے	گئی	گئیں
ہونا to be	ہوا	ہوئے	ہوئی	ہوئیں
چھونا to touch	چھوا	چھوئے	چھوئی	چھوئیں
لینا to take	لیا	لئے	لی	لیں
دینا to give	دیا	دئے	دی	دیں
مرنا to die	مرا	مرئے	مرئی	مرئیں (old).
	مرا	مرے	مری	مریں (modern)

THE PASSIVE VOICE.

The Passive Voice is formed by adding the various tenses of the verb **جانا** to the past participle of a transitive verb, as **مارا** to be beaten.

Conjugation of a passive verb.

EXAMPLE **جانا** دیکھا to be seen.

1. TENSES FROM THE ROOT.

IMPERATIVE.

Singular.

- | | |
|-------------------------|-------------------------|
| 1. میں دیکھا—دیکھی جاؤں | Let me be seen. |
| 2. تو دیکھا—دیکھی جاؤ | Be thou seen. |
| 3. وہ دیکھا—دیکھی جائے | Let him or her be seen. |

Plural.

- | | |
|----------------------|-------------------|
| ہم دیکھے—دیکھی جائیں | Let us be seen |
| تم دیکھے—دیکھی جاؤ | Be you seen. |
| وہ دیکھے—دیکھی جائیں | Let them be seen. |

2. AORIST.

Singular.

- | | |
|-------------------------|------------------------|
| 1. میں دیکھا—دیکھی جاؤں | I may be seen. |
| 2. تو دیکھا—دیکھی جائے | 'Thou mayst be seen. |
| 3. وہ دیکھا—دیکھی جائے | He or she may be seen. |

Plural.

- | | |
|----------------------|-------------------|
| ہم دیکھے—دیکھی جائیں | We may be seen. |
| تم دیکھے—دیکھی جاؤ | You may be seen. |
| وہ دیکھے—دیکھی جائیں | They may be seen. |

3. FUTURE.

Singular.

1. میں دیکھا جائیگا۔ دیکھی جائیگی I shall be seen
 2. تو دیکھا جائیگا۔ دیکھی جائیگی Thou wilt be seen
 3. وہ دیکھا جائیگا۔ دیکھی جائیگی He or she will be seen

Plural.

- ہم دیکھے جائیں گے۔ دیکھی جائیں گی We shall be seen
 تم دیکھے جاؤ گے۔ دیکھی جاؤ گی You will be seen
 وہ دیکھے جائیں گے۔ دیکھی جائیں گی They will be seen

II—TENSES FROM THE PRESENT PARTICIPLE.

I. CONDITIONAL.

(a)

Singular.

1. میں دیکھا جاتا۔ دیکھی جاتی Had I been seen.
 2. تو دیکھا جاتا۔ دیکھی جاتی Hadst thou been seen
 3. وہ دیکھا جاتا۔ دیکھی جاتی Had he or she been seen

Plural.

- ہم دیکھے جاتے۔ دیکھی جاتیں Had we been seen
 تم دیکھے جاتے۔ دیکھی جاتیں Had you been seen
 وہ دیکھے جاتے۔ دیکھی جاتیں Had they been seen

(b)

Singular.

1. میں دیکھا گیا ہوتا۔ دیکھی گئی ہوتی Had I been seen
 2. تو دیکھا گیا ہوتا۔ دیکھی گئی ہوتی Hadst thou been seen
 3. وہ دیکھا گیا ہوتا۔ دیکھی گئی ہوتی Had he or she been seen

Plural.

- ہم دیکھے گئے ہوتے۔ دیکھی گئی ہوتیں Had we been seen
 تم دیکھے گئے ہوتے۔ دیکھی گئی ہوتیں Had you been seen
 وہ دیکھے گئے ہوتے۔ دیکھی گئی ہوتیں Had they been seen

2. PRESENT.

Singular.

1. میں دیکھا جاتا۔ دیکھی جاتی ہوں I am being seen.
2. تو دیکھا جاتا - دیکھی جاتی ہے Thou art being seen.
3. وہ دیکھا جاتا - دیکھی جاتی ہے He or she is being seen.

Plural.

- ہم دیکھے جاتے - دیکھی جاتی ہیں We are being seen.
تم دیکھے جاتے - دیکھی جاتی ہو You are being seen.
وہ دیکھے جاتے۔ دیکھی جاتی ہیں They are being seen

3. IMPERFECT.

(a)

Singular.

1. میں دیکھا جاتا تھا۔ دیکھی جاتی تھی I was being seen.
2. تو دیکھا جاتا تھا۔ دیکھی جاتی تھی Thou wast being seen.
3. وہ دیکھا جاتا تھا۔ دیکھی جاتی تھی He or she was being seen.

Plural.

- ہم دیکھے جاتے تھے - دیکھی جاتی تھیں We were being seen.
تم دیکھے جاتے تھے۔ دیکھی جاتی تھیں You were being seen.
وہ دیکھے جاتے تھے۔ دیکھی جاتی تھیں They were being seen.

(b)

Singular.

1. میں دیکھا جا رہا تھا۔ دیکھی جا رہی تھی I was being seen.
2. تو دیکھا جا رہا تھا۔ دیکھی جا رہی تھی Thou wast being seen.
3. وہ دیکھا جا رہا تھا۔ دیکھی جا رہی تھی He or she was being seen.

Plural.

- ہم دیکھے جا رہے تھے۔ دیکھی جا رہی تھیں We were being seen.
تم دیکھے جا رہے تھے۔ دیکھی جا رہی تھیں You were being seen.
وہ دیکھے جا رہے تھے۔ دیکھی جا رہی تھیں They were being seen.

III.—TENSES FROM THE PAST PARTICIPLE.

I. PART.

Singular.

1. میں دیکھا گیا۔ دیکھی گئی I was seen.
2. تو دیکھا گیا۔ دیکھی گئی Thou wast seen.
3. وہ دیکھا گیا۔ دیکھی گئی He or she was seen.

Plural.

- ہم دیکھے گئے۔ دیکھی گئیں We were seen.
 تم دیکھے گئے۔ دیکھی گئیں You were seen.
 وہ دیکھے گئے۔ دیکھی گئیں They were seen.

2. PERFECT.

Singular.

1. میں دیکھا گیا۔ دیکھی گئی ہوں I have been seen.
2. تو دیکھا گیا۔ دیکھی گئی ہے Thou hast been seen.
3. وہ دیکھا گیا۔ دیکھی گئی ہے He or she has been seen.

Plural.

- ہم دیکھے گئے۔ دیکھی گئی ہیں We have been seen.
 تم دیکھے گئے۔ دیکھی گئی ہو You have been seen.
 وہ دیکھے گئے۔ دیکھی گئی ہیں They have been seen.

3. PLUPERFECT.

Singular.

1. میں دیکھا گیا تھا۔ دیکھی گئی تھی I had been seen.
2. تو دیکھا گیا تھا۔ دیکھی گئی تھی Thou hast been seen.
3. وہ دیکھا گیا تھا۔ دیکھی گئی تھی He or she had been seen.

Plural.

- ہم دیکھے گئے تھے۔ دیکھی گئی تھیں We had been seen.
 تم دیکھے گئے تھے۔ دیکھی گئی تھیں You had been seen.
 وہ دیکھے گئے تھے۔ دیکھی گئی تھیں They had been seen.

4. PAST DUBIOUS.

Singular.

1. میں دیکھا گیا ہوں گا۔ دیکھی گئی ہوں گی I must have been seen.
 2. تو دیکھا گیا ہو گا۔ دیکھی گئی ہو گی Thou must have been seen
 3. وہ دیکھا گیا ہو گا۔ دیکھی گئی ہو گی He or she must have been seen

Plural.

- ہم دیکھے گئے ہوں گے۔ دیکھی گئی ہوں گی We must have been seen.
 تم دیکھے گئے ہو گے۔ دیکھی گئی ہو گی You must have been seen.
 وہ دیکھے گئے ہوں گے۔ دیکھی گئی ہوں گی They must have been seen.

NOTE.—The Passive Voice is not so generally used in Urdu, as it abounds with Intransitive verbs having a Passive meaning.

EXERCISE 14.

Translate into Urdu—

The books were read. The letters have been written. The water was drunk. The boys were beaten. The food had been eaten. The boys of his class are being beaten. The tiger will be killed. The houses have been cleaned. The grass has been cut. My uncle's fields have been sown. The trees of the forest have been cut. Our tents were pitched in a large field. My friend's gold watch has been stolen. The thieves were arrested. The birds are being caught. If you had been caught. The king was taken prisoner. He will be sent to Bareilly. The books have been sent.

جماعت f. class

to pitch

کھڑا کرنا

خیمہ m- tent

to take prisoner

قید کرنا

VI. ADVERBS.

In Urdu the Adverb presents no difficulty. Adjectives are often used as adverbs. The following is a list of Adverbs in common use.

I. OF TIME.

اب	now	پھر	again
آج	to-day	سریزے	early
کل	to-morrow, yesterday	تب	then
پرسوں	the day after to-morrow or	کبھی	sometimes
	the day before yesterday	کبھی کبھی	occasionally
تیسوں	three days ago or three	ترکے	at daybreak
	days hence	وہیں	on the spot
نہوں	four days ago or four	ہنوز	yet
	days hence	آجکل	nowadays
اب تک	yet	وقت پر	in time
آخر	at last	بڑھکر	more
پہچھ	afterwards	کہیں	by far
آگے	} before	جوت	immediately
پہلے		فوراً	at once
اکثر	generally	اکثر	often

2. OF PLACE.

آگے سامنے	in front	یہاں	here
اندر } بہتر }	in, within	دہاں	there
		کہیں	somewhere, anywhere.
پاس } نزدیک }	near	ہر کہیں	everywhere
		کہیں نہیں	nowhere
ادھر	hither	کہیں نہ کہیں	somewhere or other
اُدھر	thither	یہیں	in this very place
باہر	out	وہیں	in that very place
جدھر	whither	عایدہ	separately
درے	on this side	کہیں اور	somewhere else
پرے	on that side	پار	across
نیچے	below, down	جہاں	where
جا بجا }	here and there everywhere	جہاں تہاں }	here and there everywhere

کہیں جہاں wherever

3. INTERROGATIVES.

کب	when ?	کیونکر	how ?
کہاں	where ?	کس طرح	in what manner ?
کدھر	whither ?	کس قدر	to what extent ?
کیوں	why ?	کبھی	ever ?
کیسے	how ?		

4. OF MANNER AND EXTENT.

یوں	} thus	یکایک	suddenly
اسطرح سے	} in this manner	لگا تار	continually
اُسطرح سے	in that manner	بہت-زیادہ	very, much
آہستہ	slowly	نہایت	exceedingly
ایسے	so	سچ مچ	really
جوں	as	پیدل	on foot
جوں توں کر کے	somehow or other	ٹھیک ٹھیک	exactly
عموماً	commonly	صاف صاف	clearly
خصوصاً	especially	بالکل	quite
قریب قریب-قریباً	nearly	ذرا	a little
عنقریب	shortly	ابھی	presently, just now
مطلق	at all	البتہ	certainly
شاید	perhaps	بے شک	certainly, undoubtedly
جسطرح	in what manner	ویسے	so
جیسے	as	جر نہیں	as soon as
ضرور	assuredly, certainly	اتفاقاً	by chance

۵. AFFIRMATIVES.

ہاں	yes	بہت خوب	very well
تر	Indeed	جی	yes, Sir
بہت اچھا	very well, indeed	سوہی	certainly indeed

6. NEGATIVES.

نہ } نہیں } مت }	no, not	ہرگز نہیں } کبھی نہیں }	never
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7. CORRELATIVES.

جیسے as	ویسے so
جس طرح in what manner	اس طرح in that manner
جس قدر to what extent, the more	اُس قدر to that extent, the more
جو تو نہیں as soon as	تو نہیں so soon
جب when	تب then
جتنا as much	اُتنا so much

N. B. (a) Adverbs generally precede the words they qualify.

(b) In an affirmative sentence an adverb of time or place is generally placed at the beginning of the sentence, as آج بڑی گرمی ہے It is very hot to-day; وہاں بڑی سردی ہے It is very cold there.

(c) When 'there' is used as an 'introductory adverb' it is not translated into Urdu.

EXERCISE 15.

(a) Translate into English.—

آج اُس لڑکے کا بھائی بیمار ہے۔ کل اتنے آدمی غیر حاضر تھے۔ آج سب لڑکے حاضر ہیں۔ وہاں بہت آدمی چیچک سے مرے۔ وہ یہاں کیوں آیا ہے۔ تمہارا یہاں کیا کام ہے۔ جیسی کھڑکے ویسی سنوگے۔ جیسے میں کھڑکے ویسے تم بھی کھڑکے۔ میں جوں توں کر کے وہاں پہونچا۔ وہاں بیدل گئے۔ اب میں بالکل تندرست ہوں۔

حاضر present	غیر حاضر absent
چیچک f smallpox	تندرست healthy

(a) *Translate into Urdu—*

Why do you strike your horse in that manner? Why are you making such a noise? Read slowly. He will never do that work well. There was a king. Please read a little louder. Come quickly. How is he now? How is she now? What sort of a man is he? What sort of men are these? Can't you write better than this? No, Sir. Please come here at once.

VII.—PREPOSITION.

Prepositions are called Postpositions in Urdu, as they are placed after the words they govern. These are really nouns in the Locative case which have lost their case-ending or particles mentioned in connection with the declensions of nouns, and consequently require the Genitive in *کے* or *کی* according as they are masculine or feminine, as *گھر کے اندر* (in the house) stands for *گھر کے اندر میں* (in the interior of the house) the noun *اندر* being masculine; *شہر کی طرف* (towards the city) stands for *شہر کی طرف میں* (in the direction of the city) the noun *طرف* being feminine.

* I. The following postpositions govern the genitive in *کے* :—

آگے }
پہلے } before
قبل }
پیشتر }

بموجب }
مطابق } in accordance with
موافقت }

قریب about (nearly)

بدلے }
بجائے } instead of
عوض }

قریب }
نزدیک } near
پاس }

* These sometimes precede the words they govern.

سوا }
سواے } except
بہتر }

درمیان }
} among, between or in
بیچ }

ساتھ }
سنگ } with
ہمراہ }
مع }

سبب }
باعث } on account of, by reason
of }

واسطے }
لئے } for

خلاف }
بر خلاف } against, contrary to
برعکس }

پیچھے after, behind

ذریعہ }
وسیلہ } by means of

بعد after, (time)

برابر equal to

تلیے }
نیچے } under, below, beneath

ہاں }
یہاں } in the house of

سامنے before (in front

دے on this side

دور before (in the presence of) دے on the other side

اندر }
دھنڈ } inside

پار across

گرد around

باہر outside

مارے through (on account of)

اوپر above

لاڈل }
قابل } worthy of, capable of

بغیر }
بہ } without
بلا }
بے }

باوجود notwithstanding
بطور as (by way of)

2. The following prepositions govern the genitive in کی when they come after the words they govern.

طرف } جانب }	towards, in the direction of	خاطر نسبت	for the sake of than, in comparison with
		معرفت	through (a person)
باب نسبت }	about, concerning	وجہ زبانی	on account of through (by the tongue of)
طرح مانند }	like	بے مرضی	without consent

بدولت through (by means of)

N. B.—The above require کے when they come before the words they govern, as کے طرف جنگل towards the forest.

EXERCISE 16.

(a) Translate into English.—

دریا کے قریب ایک بڑا گاؤں ہے۔ میرے حکم کے مطابق وہ تمہارے پاس گیا تھا۔ ان دونوں کے درمیان کیا فرق ہے۔ اس کے سوائے گھر میں اور کوئی نہ تھا۔ میں اُن کے ہمراہ شہر کو جاؤنگا۔ اس کے باپ کے لئے کچھ تازہ میوہ لاؤں۔ میرے جانے کے بعد سب دروازے بند کر دو۔ کیا یہ اس کے برابر ہے۔ شہر کے گرد بہت کھیت ہیں۔ اتنی بڑی سلطنت کے باوجود وہ بغیر چوکی پھرے کے پھرا کرتا تھا۔ میں نے تمہارے نوکر کی زبانی یہ بات سنی۔ بادشاہ کی بدولت ہزاروں آدمی پاتے ہیں۔

m. difference ; f. سلطنت kingdom ; m. guard پھرے ;
used to go about ہزاروں thousands ; پلنا to be
nourished.

Translate into Urdu.—

Do not go there without my order. We pitched our tent under a shady tree. Is he in the office? He was outside the house. The union of crows is worthy of praise. This watch was given to me as a present. I shall go to my friend's house this evening. I did not go to the office this morning on account of rain. Will you please come to my house to-night? Do you know anything concerning this matter? For God's sake help me. His brother's sons will come here after two days. There is a lofty tree at the back of (behind) our house. Come near me. Our cows are going towards the forest. This book is bigger than that (book). I will send you word through my servant. There is nothing in the house except this utensil.

Shady دار سایہ دار ; office م. دفتر ; union م. ایگہ ; praise ف. تعریف ; this morning (کو) آج صبح ; rain ف. بارش ; to-night (کو) آج رات ; matter م. معاملہ ; help ف. مدد ; to help دینا مدد ; post ف. ڈاک ; utensil م. برتن

VIII. CONJUNCTIONS.

The following conjunctions are commonly used in Urdu.—

اور	and	یا تو—یا	either—or
بھی	} also	جو	} if
تیز		اگر	
و	and	تو	then
کہ	that	گو کہ	} although
کیا—کیا	whether—or	اگرچہ	
خواہ—خواہ	either—or		

لیکن مگر پر	}	but	گویا پس کیونکہ	}	as though then, therefore because
بلکہ		Nay, indeed.	چونکہ		as, since
		moreover	ازبیکہ		inasmuch as
تو بھی		still, even then	تاکہ		so that, in order that.
تھم		still, yet, nevertheless	حالانکہ		whereas, although
نہ—نہ		neither—nor	ایسا نہ ہو کہ مبادا	}	lest
نہیں تو ورنہ وگرنہ	}	otherwise	چاہے—چاہے	}	whether—whether

IX. INTERJECTIONS.

شاباش	}	Bravo, capital !	اھا	}	Oh, ho !
واہ واہ			اھر		
آفریں	}	Well done !	باب زے	}	Astonishing !
مرحبا			ارے		
کیا خوب		How excellent !	اے لر	}	Behold, look !
			لر		
افسوس	}	Alas, pity.	سمیٹھان اللہ	}	Good God !
حیف			تریدہ تریدہ		
دائے	}	How sad !	چھی	}	Fie
ہائے					
آہ		Oh !	ھرنہ		Ugh

NUMERALS.

Cardinal Numbers.

FIGURES			FIGURES.			FIGURES		
English.	Urdu.	Urdu names.	English.	Urdu.	Urdu names.	English.	Urdu.	Urdu names.
1	۱	ایک	18	۱۸	اٹھارہ	35	۳۵	پینتیس
2	۲	دو	19	۱۹	اُنیس	36	۳۶	چھتیس
3	۳	تین	20	۲۰	بیس	37	۳۷	سینتیس
4	۴	چار	21	۲۱	ایکیس	38	۳۸	ارتریس
5	۵	پانچ	22	۲۲	بائیس	39	۳۹	اُنتالیس
6	۶	چھ	23	۲۳	تینتیس	40	۴۰	چوالیس
7	۷	سات	24	۲۴	چوبیس	41	۴۱	اِکتالیس
8	۸	آٹھ	25	۲۵	پچیس	42	۴۲	بیاالیس
9	۹	نو	26	۲۶	چھتیس	43	۴۳	تینتالیس
10	۱۰	دس	27	۲۷	ستائیس	44	۴۴	چوالیس
11	۱۱	گیارہ	28	۲۸	اٹھائیس	45	۴۵	پینتالیس
12	۱۲	بارہ	29	۲۹	اُنتیس	46	۴۶	چھیالیس
13	۱۳	تیرہ	30	۳۰	تیس	47	۴۷	سینتالیس
14	۱۴	چودہ	31	۳۱	اِکتیس	48	۴۸	ارترالیس
15	۱۵	پندرہ	32	۳۲	بتریس	49	۴۹	اُنچاس
16	۱۶	سولہ	33	۳۳	تیتیس	50	۵۰	پچاس
17	۱۷	سترہ	34	۳۴	چوتتیس			

FIGURES			FIGURES.			FIGURES		
English.	Urdu.	Urdu names	English.	Urdu.	Urdu names.	English.	Urdu.	Urdu names.
51	۵۱	اکاون	67	۶۷	سترستھ	84	۸۴	چوراسی
52	۵۲	بارون	68	۶۸	اڑستھ	85	۸۵	پچاسی
53	۵۳	تیرپن	69	۶۹	اُنہتر	86	۸۶	چوبیسای
54	۵۴	چروون	70	۷۰	ستہ	87	۸۷	ستاسی
55	۵۵	پچپن	71	۷۱	اُنہتر	88	۸۸	اٹھاسی
56	۵۶	چھپن	72	۷۲	بہتر	89	۸۹	نواسی
57	۵۷	ستاون	73	۷۳	تہتر	90	۹۰	نورے
58	۵۸	اٹھاون	74	۷۴	چوہتر	91	۹۱	اکانورے
59	۵۹	اُنسٹھ	75	۷۵	پچہتر	92	۹۲	بانورے
60	۶۰	ساٹھ	76	۷۶	چوہتر	93	۹۳	ترانورے
61	۶۱	اکستھ	77	۷۷	ستتر	94	۹۴	چورانورے
62	۶۲	باسٹھ	78	۷۸	اٹھتر	95	۹۵	پچانورے
63	۶۳	ترستھ	79	۷۹	اُناسی	96	۹۶	چھیانورے
		تیریسٹھ	80	۸۰	اسی	97	۹۷	ستانورے
64	۶۴	چونسٹھ	81	۸۱	اکاسی	98	۹۸	اٹھانورے
65	۶۵	پینسٹھ	82	۸۲	بیسای	99	۹۹	ننانورے
66	۶۶	چھیاسٹھ	83	۸۳	تیراسی	100	۱۰۰	سو

Above a hundred the series is carried on regularly without the use of the conjunction 'and' اور, thus ایک سو ایک—101 ; دوسو پندرہ—215 etc.

ORDINAL NUMBERS.

پہلا 1st	تیسرا 3rd	پانچواں 5th
دوسرا 2nd	چوتھا 4th	چھٹا 6th

Ordinals from 7 upwards are formed by adding داں for mas. sing. nom., دیں (wen) for mas. plu. nom. oblique ; and دین (win) for feminine, nom., or oblique.

As دسواں آدمی—the tenth man ; دسویں آدمی—to the tenth man ; پہلے تین آدمی—the first three men ; دسویں عورت—the tenth woman ; دسویں عورت کا—of the tenth woman.

COLLECTIVE NUMBERS.

چوڑا a pair	کڑی } or {	a score
گنڈا a four (group of)	بیسے }	
پنجا a five (group of)	سیکڑا a hundred	
درجن a dozen	ہزار a thousand	
لاکھ a hundred thousand	کروڑ ten million.	

Collectives are also sometimes expressed by putting the numerals in the oblique plural thus, بیسوں scores ; ہزاروں thousands, کوئی prefixed and ایک affixed make a number indefinite, as دس کوئی or ایک دس about ten.

DISTRIBUTIVE NUMBERS.

These are formed by repeating the cardinal, or by affixing the word ہر or prefixing the word فی (per) and ایک (each) to a noun thus.—

آدمیوں کو چار چار روپے دو	give the men four rupees each.	
آدمی ہر ایک چار روپے دو	Do.	do.
فی آدمی چار روپے دو	Do.	do.
ہر ایک آدمی کو چار روپے دو	Do.	do.

Urdu **Accounts** Figures and Symbols.

	Rupees		Pice and annas..
1.	₹	1 Pice	₹
2.	₹	2 „	₹
3.	₹	3 „	₹
4.	₹	one anna	₹
5.	₹	two annas	₹
6.	₹	four „	₹
7.	₹	five „ 6 pies	₹
8.	₹		
9.	₹		
10.	₹		

These are formed by adding the word گنا as دو گنا two fold. The word چند is added to Persian multiplicatives as چهار چند four fold.

N. B.—Numbers are read from left to right as in English.

FRACTIONAL NUMBERS.

A quarter	$\frac{1}{4}$	پاڑ-چرتھائی	Three quarters	$\frac{3}{4}$	پزن
The third part	$\frac{1}{3}$	تھائی	One and a quarter	$1\frac{1}{4}$	سوا
A half	$\frac{1}{2}$	آدھا	One and a half	$1\frac{1}{2}$	دیزہ

Two and a half دھائی-ازھائی

سوا prefixed to a number means 'one quarter more,' as 2 سوا |
 پزن prefixed to a number means 'one quarter less,' as 2 پزن |
 سارھ prefixed to a number means 'one half more,' as 4 سارھ |
 150—دیزہ سو ; 2,500—دھائی ہزار ; سوا سر etc.,

NAMES OF THE DAYS OF THE WEEK.

	<i>Urdu</i>	<i>Hindi</i>
Sunday	اتوار	اتوار
Monday	پیر	سوموار
Tuesday	منگل	منگلوار
Wednesday	بدھ	بدھوار
Thursday	جمعرات	برھسپتوار
Friday	جمعہ	شکروار
Saturday	ہفتہ or سنیچر	سنیچر or سنیوار

NAMES OF THE ARABIC MONTHS.

محرم	(Moharram)
صفر	(safar)
ربيع الاول	(rabiulawwal)
ربيع الثاني	(rabiussani)
جمادي الاول	(jamadiulawwal)
جمادي الثاني	(jamadiussani)
	(rajab)
شعبان	(shaban)
رمضان	(ramzan)
شوال	(shawwal)
ذيقعدة	(ziqadh)
ذي الحجة	(zilhiij)

NAMES OF THE HINDI MONTHS.

	(chait)	March—April
بيساڪھ	(baisakh)	April—May
جيتھ	(jeth)	May—June
اساڑھ	(asāḥ)	June—July
ساوان	(sāwan)	July—August
بھادون	(bhādon)	August—September
نوار-کنوار	(kuwār)	September—October
کاتک-کارک	(kátik)	October—November
اگھن	(aghan)	November—December
پوس	(pus)	December—January
مآگھ	(māgh)	January—February
پھاگن	(phagun)	February—March

N. B.—The Muslim year (A. H.) is called سنة هجرى and the Christian year (A. D.) سنة عيسوي

The Muslim or Hijri year commences June 22nd 622 A.D.

عيسوى=ع, as 1910-1915 A.D. - هجرى, as 1337-1337 A. H.

EXERCISE 17.

Translate into Urdu—

A great war broke out in Europe in the year 1914 A. D. An earthquake occurred in Italy in the month of February 1915. He arrived here on Monday last. When I was in the Punjab in 1875. The English first came to India about 300 years ago. Thousands of men died of (from) plague. Hundreds of horses were running on the plain. We shall return after a fortnight. There are about a dozen men sleeping in that room. That man has twice as much money as you have.

earthquake	m. زلزلہ	fortnight	دو ہفتے
plague	m. طاعون	to occur	واقع ہونا

Part II.**SYNTAX.***Lesson I.***USES OF THE INFINITIVE.**

(1) The infinitive may be used as a 'Verbal noun' or 'gerund,' which is always masculine singular and is inflected before postpositions, as بہت کھیلنا اچھا نہیں ہے it is not good to play (too) much ; وہ کھیلنا بہت پسند کرتا ہے he is very fond of playing.

(2) If an infinitive qualifies a noun adjectively, it generally agrees with the noun, both together forming either the subject or object of a verb, as سچ بولنا اچھا ہے it is good to speak the truth ; وہ سچ بولنا بہت پسند کرتا ہے he is fond of

working hard. But if the postposition کر or کا is used between the infinitive and the noun it qualifies, then it (the infinitive) is never inflected, as یہ چھٹی پڑھنی مشکل ہے but پڑھنا مشکل ہے (or اس چھٹی کو کا)

(3) The Gerundial Infinitive or the Infinitive of Purpose is formed by using کر after the inflected infinitive, as پڑھنے کو آؤ (پڑھنے کے لئے or واسطے آؤ) come to read. The کر is often omitted, I went to see him. میں اُسے دیکھنے گیا

N. B.—The infinitive with کر sometimes means 'to be about to' as وہ مرنے والا ہے (وہ مرنے والا ہے) he is about to die. It also sometimes means 'to intend to,' as, میں دہلی جانے کو تھا (میں دہلی جانے والا تھا) I intended going to Delhi.

(4) The infinitive (uninflected) is used instead of the imperative when the order is to be carried out later on and not immediately, as شام کو آنا come in the evening.

N. B.—It is also sometimes used politely for the imperative (present time) as ذرا یہاں آنا just come here (please) .

(5) The infinitive (inflected with کی or -کے) is sometimes used instead of the future in a negative sentence only to show 'intention' or determination,' as میں وہاں جانے کا نہیں (میں وہاں جانے کا آدمی نہیں ہوں) I will not go there, hang me if I go.

N. B.—When 'to' with a verb of motion means 'near an animate object,' it is translated by پاس otherwise by کر as آؤ میرے پاس come to me ; جاؤ بازار go to the bazar.

EXERCISE 1. *Summarise for**Home Work.*

✓ It is very difficult to write Urdu. It is not easy to speak English. A few days ago, he intended learning the Urdu language. Why do you not come to me to read Urdu? When does he go to the bazar to buy provisions? When the farmer was about to die his sons came to him. He is very fond of shooting. It is very bad to abuse anyone. It is not good to beat your servants for nothing (unjustly). When you go (will go) to Lucknow next month, bring (for) me some good books to read. You were engaged in writing letters when I came to you. Come here to-morrow morning. They are determined not to go there.

difficult مشکل farmer کسان engaged مصروف مشغول
easy آسان shooting شکار نہیلنا (m.)
provisions سرفدا (m.) for nothing ناحق (m.)

LESSON 2.

The use of the Agent case in ء

When a transitive verb is used in any of the tenses of the past participle, it requires the agent instead of the nominative case; and the verb then agrees in gender and number with the object. But if the object is followed by ء or is a noun clause, then the verb agrees with nothing but is always used in the form of third person singular masculine, as ءى ءى ءى ءى — I read a book : ءى ءى ءى ءى — I have read many books : ءى ءى ءى — I read the book.

N.B.—When there are two objects, the Verb agrees with the direct object, the indirect object being usually followed by ء, as ءى ءى ءى — I gave you a good book.

The following transitive verbs do not take **نَـ** with the subject :—

بَرَلَا	to speak	دَرَلَا	to fear
بُورَلَا	to forget	چَرْهَنَا	to mount, climb
لَا	to bring	دَکھائی دینا	to appear, (to be seen)
لَرَلَا	to fight	سَنائی دینا	to be heard

N. B.—If the second member of a compound transitive verb is intransitive, the whole verb is intransitive, as **لیجانا** to take away; **کھا جانا** to eat up.

EXERCISE 2.

Who has broken this window? Who has taken away the books. Have you learned the Persian language? My servants have opened all the doors of the house. The dogs have eaten up all the butter. How many rupees did you give him? My father gave me ten rupees. What did you see in the city? I have heard that he has gone to Calcutta. They brought some milk for me but I did not drink it. Take these books to the office. He placed some books on the table. I have seen the horse that you brought sometime ago. He gave me permission to live (of living) here. Did you understand what I said? He feared (was fearing from) God. You have heard this story. Why did you strike that man?

to buy **لینا—خریدنا** **مَرَل** permission **اجازت** (ف.); story **قصہ** (م.)

LESSON 3.

چکنا and سکنا

2. The auxiliary verb سکنا — 'to be able,' 'can' and چکنا 'to finish'—are used with the root of other verbs ; and they do not take نے with the subject in the tenses of the past participle, as دل سکنا 'to be able to speak' ; لکھ چکنا 'to finish writing.'

EXERCISE 3.

Can you speak the Hindustani language? I cannot speak it well. He had done writing when I arrived there. I cannot come to your house to-night. Will these men be able to go across this river? Can you lend me ten rupees? I cannot, but I hope my brother will be able to do so. Please stand before me that I may be able to see your face. When he had done reading the book, then I came away from his house. Can you see the animal from here? I cannot go to the village on foot, as it is very far. When I was young I could walk six miles an hour. Have you finished washing those clothes? My father could not recognize me as it was so dark. This man cannot do this work well. He has finished taking his food and is ready to go with you at once. Is this boy able to read and write? This man's sons can speak English well. Come when you have done (may finish) reading. My horse cannot run well.

to lend	قرض دینا	on foot	پیدل	to recognize	پہچاننا
to hope	امید کرنا	young	جوان	dark	(m) اندھیرا
face	منہ-چہرہ (m.)	mile	میل (m.)	ready	تیار
		well	اچھی طرح سے—خوب		

LESSON 4.

لگنا—دینا—پانا

When لگنا means 'to begin,' دینا 'to let, allow, give permission,' and پانا to be allowed, to get permission, they always take the inflected infinitive of other verbs before them as لگنا he began to speak ; کہنے لگی she began to say ; مارنے لگے they began to beat ; اسکو جانے دو let him or her go ; میں اسکو آنے دوں گا I shall allow him or her to come ; جانے پایا he was allowed to go ; آنے پائیگا he will be allowed to come.

N. B.—Of the above verbs only دینا takes نے with the subject in the tenses of the past participle, the other two being used intransitively.

EXERCISE 4.

I let me see the picture. I shall not allow him to enter my house again. Do not allow these men to come into the office without my permission. The villagers began to shout. He is allowed to come to my house every morning. Thousands of men began to die of plague. They all began to say. The government will allow him to go to Persia to study the Persian language. The enemy began to fire guns at us. These boys will begin to learn English in a few days. These children will not be allowed to go out this evening. Do not allow strangers to come into the camp. It began to rain in the evening. You will not be allowed to see him again. Their servants began to abuse one another. Let all the servants go to take their food. The government will not allow me to go on leave this year. Let these books remain on the table but put those papers into that box. No one is allowed to sell anything on the school premises.

to enter	داخل هونا	to shout	چلانا	Persia	فارس-ايران
permission	اجازت (f.)	government	سرکار (f.)	enemy	دشمن (m.)
gun	بندوق (f.)	a stranger	اجنبی (m.)	to abuse	کالی دینا
to fire	چلانا	camp	پڑاؤ	premises	احاطہ (m.)

LESSON 5.

FREQUENTATIVE OR HABITUAL VERBS.

A frequentative or habitual verb is formed by employing the various tenses of the verb کرنا 'to be in the habit of, to make a practice of, to be accustomed to, etc., with the *past participle* (uninflected) of the principal verb, as لکھا کرنا to be in the habit of writing : وہ روز پڑھا کرتی ہے she makes a practice of reading every day.

N. B.—(a) The past participle of the principal verb never changes, i. e., it remains masculine singular, and only کرنا is conjugated.

(b) کرنا when used as above does not take نے with the subject.

(c) The English Past tense used in a habitual sense must be translated by the Imperfect tense, as, there lived a man وہاں ایک آدمی رہتا تھا

* تھا is often omitted.

(d) The simple present and the imperfect tenses are often used to express 'habit, custom or practice etc.' but in such cases some adverb or adverbial phrase of time must be used; as (وہ وہاں روز جاتا ہے) he is in the habit of going there every day ; میں وہاں روز جاتا تھا ; I used to go there daily.

EXERCISE 5.

Do not make a practice of sleeping during the day. He used to sleep during the day. He is in the habit of writing something every morning. She was accustomed to read her book every evening. The villages are in the habit of tending their cattle in the field which is in front of our school. The inhabitants of that country are wont to rob travellers. When it was (used to be) necessary the English soldiers fought (used to fight) with the savages, and drove them into the hills and forests where their descendants still live. Whenever the negroes saw (used to see) us, they hid (used to hide) themselves in the thick jungles which are so abundant in that part of Africa. In ancient times the Hindu kings were in the habit of building magnificent temples, and some of these still exist in many parts of India. The nobles were in the habit of oppressing the king's subjects. The king disguised as a beggar used to wander in the lanes of the city every night. The thieves used to enter the camp every night. There lived in Lucknow a poor Brahman who earned (used to earn) his living by begging.

to tend	چرانا	necessary	ضرور	a negro	حبشی (m.)
an inhabitant	باشنده (m.)	a savage	وحشی (m.)	to hide	چوپنا
to rob	لوتنا	to drive	بھنا دینا	abundant	کثرت سے
a traveller	مسافر (m.)	descendants	اولاد (fs.)	part	حصہ (m.)
magnificent	عالی شان	a noble	امیر (m)	to disguise	بھیس بدلنا
to exist	موجود ہونا	subjects	رعایا (fs)	a beggar	نقیز (m)
to earn	کمانا	living	معاش (fs)	to beg	بیک مانگنا

LESSON 6

چاہنا

1. When چاہنا means 'to wish,' it takes the uninflected infinitive of another verb, as میں جانا چاہتا ہوں I wish to go
وہ پڑھنا چاہتی ہے she wishes to read.

But if the accompanying infinitive have an object, it generally agrees with it; as میں یہ کتاب پڑھنی چاہتا ہوں I wish to read this book;
وہ یہ کام کرنا چاہتے ہیں they wish to do this work.

N B.—When چاہنا has a complement, it requires the accompanying verb to be put in the Aorist preceded by کہ, as
وہ نہ میں چاہتا ہے کہ میں وہاں جاؤں he does not wish me to go there.

2. When چاہنا means 'to be about to,' it takes the uninflected past participle of another verb, as
وہ آیا چاہتی ہے she is about to come? وہ مرا چاہتا ہے he is about to die.

چاہنا sometimes also means 'to love.'

EXERCISE 6.

I wish to learn Urdu. How many soldiers wish to go on leave this year? Do you wish to learn the English language? He wished to shoot the tiger which was in the high grass on the bank of the river. I do not want to trouble you again concerning this matter. The tiger was about to rush at me when I fired and shot him dead on the spot. His parents do not love him, because he does not obey them. My uncle wishes to send his sons to England. These men do not wish to come here again. I was about to go on a journey to Europe. The master does not wish us to play during the school hours. I was just going to send for him, when he arrived. The Magistrate was about to order the prisoner to be hanged when he begged for mercy.

to shoot	گولی مارنا	to obey	کھنا ماننا
to trouble	تکلیف دینا	prisoner	(م) قیدی
trouble	(ف) تکلیف	to be hanged	پھانسی پانا
to send for (a person)	لوانا	England	(ن) انگلستان-ولایت
to send for (a thing)	منگوانا	journey	(م) سفر
to rush	چپٹنا	to beg	درخواست کرنا
on the spot	دھیں	request	درخواست
	mercy	(م) رحم	

N. B.—مانگنا is vulgar for چاہنا. It really signifies 'to ask for,' as مانگنا—بیک مانگنا—to beg alms.

LESSON 7.

پڑنا—ہونا—چاہئے

The verb چاہئے meaning 'must, ought, should, or it is necessary or desirable,' and ہونا and پڑنا meaning 'to have to,

or to be compelled to—require the nominative to be put in the dative, and the accompanying verb to be uninflected infinitive, which then becomes the subject to the verb, as, I must go *مجبور ہونا چاہئے* (*lit* : to me going is necessary); he has to go there *اس کو وہاں جانا ہے* : you will have to go there *تم کو وہاں جانا ہوگا* or *پڑیگا*

But if the infinitive have an object, it agrees with it, and the two together form the subject of the verb, as, you must read these books—*تم کو یہ کتابیں پڑھنی چاہئیں* (*چاہئیں* is the plural of *چاہئے*) you will have to write the letters—*تم کو یہ خط لکھنے ہونگے*

N.B.—*چاہئے* is also often used by itself with the accompanying verb put in the aorist in a subordinate sentence preceded by *کہ*, as you must go, *کہ تم جاؤ*, *چاہئے* (*تم کو جانا چاہئے*)

The above construction is generally used when the complement of *چاہئے* is rather long.

چاہئے *ought to have*. as you *ought to have gone*. *تم کو جانا چاہئے تھا*

EXERCISE 7.

I require a servant. You ought to have been a merchant. It is necessary to know the Hindustani language, if you have to serve in India. I wish to know what you are in need of. You will have to finish this work by to-morrow. They had to go there yesterday to get their food. You ought to see the city. I had to dismiss my servant for disobedience. We must go to school at once or we shall be late (delay will be to us). You ought not to have gone to him. Being helpless we had to stay in the jungle the whole night. They must not go out in the dark without a lamp. Your sons ought not to read such

books. These boys should not be afraid. The servants ought to wear clean clothes. Boys must learn their lessons. These poor villagers are compelled to borrow money from money-lenders. As your son has broken this table, you will have to pay for it.

to serve	نُزَرِي کرنا	delay	(f) دیر
to finish	ختم کرنا	being helpless	ناچار ہو کر
by to-morrow	دل تک	whole night	رات بھر
to dismiss	پرخواست کرنا	lamp	چراغ
disobedience	(f) نافرمانی	to be afraid	دَرنا
to wear	پہننا	to borrow	قرض لینا
to learn	یاد کرنا	money-lender	مہاجن

to pay for (کا) دام بھرنا

NOTE.—If نو comes between the infinitive and its object then the former is not inflected. as. you must read these books
تمہیں ان کتابوں کو پڑھنا پڑھے

LESSON 8

ملنا

The verb ملنا meaning 'to get, to receive, to find or to meet' (*accidentally*) requires the subject to be used in the dative, and agrees with the object, as, I got a book مَیِ کتاب ایک مجھ کو the boys found a ball on the grass لڑکوں کو گھاس پر ایک گیند ملی I met two men on the road مجھ کو راستے پر دو آدمی ملے

N.B.—When ملنا means 'to meet or visit *on purpose or by arrangement*,' it takes the nominative instead of the dative, the object being followed by سے, as, I met or visited the Lieutenant-Governor میں لٹ صاحب سے ملا

ملنا does not take نے with the subject in the tenses of the past participle.

EXERCISE 8.

I got a reward last year. Did you get the money I sent you last month? I met an old man in the city. We met a number of deserted villages on our way to the capital. If you will go to his house, you will find all his relations there. I could not get anything to eat in that village, but on my way back I fortunately met a traveller who gave me some food. You will be punished (will get punishment) if you do not obey him in future. Where did you find your gold chain? I received a watch as a present from my friend. Nothing was found in the house except a few earthen utensils. His corpse was found in a bush in the jungle close to the river. I got no assistance from my relation, but a friend, on seeing my sad plight, gave me some money. I met four soldiers in the fort. I intend paying a visit to your father.

reward	انعام	punishment	سزا (ف)
deserted	دیران	in future	آیندہ
capital	پایہ تخت	chain	زنجیر (ف)
relations	رشتیدار	corpse	لاش (ف)
fortunately	خوش قسمتی سے	sad plight	بری حالت (ف)
traveller	مسافر	fort	قلعہ (ف)

LESSON 9.

To have

In Urdu there is no verb 'to have.' Possession, however is expressed as follows :—

(a) By using the postposition پاس if the thing possessed is one that can be sold, as, I have a house میرے پاس ایک گھر ہے

(b) By using the masculine genitive inflected if the thing possessed is unsaleable, or is a part of body or feature, as she has a son اُس کے ایک بیٹا ہے

But if the thing possessed is a limb or feature and is qualified by an adjective the proper genitive is used, as, she has large eyes اُس کی آنکھیں بڑی ہیں (lit: her eyes are large).

(c) By using کو if the thing possessed is an abstract noun as the Sahib has no leisure. صاحب کو فرصت نہیں ہے

N. B.—If the possessor is an inanimate object, it is put in the locative with میں and the thing possessed is put in the nominative, as, this garden has a tank اس باغ میں حوض ہے (lit: in this garden there is a tank).

Remarks—رکھنا 'to keep' is sometimes met with in the sense of 'to have.'

EXERCISE 9.

I have ten rupees. He has two black dogs. That old man has a beard. This old man has a long white beard. You have fever since yesterday. I have a pain in my head. How did you get hurt? The fort has four long towers. She has an only son. I have no leisure to talk to you now. This animal has no tail. This man has no house of his own, but he lives in the house of his friend. He has both a horse and a cart. The king possessed four hundred slaves. I have nothing to give you just now. He possessed a good knowledge of Persian.

a beard	داڑھی (f)	a tower	برج	leisure	فرصت (f)
hurt	چوٹ (f)	only	اکلوتا	a slave	غلام
		knowledge	علم		

LESSON 10.

Use of سا - سے - سی

The particle *سا* (according to gender and number) may be added to nouns or adjectives.

When added to nouns, it converts them into adjectives, and denotes similitude or resemblance, as *لڑکا سا* boyish.

But when added to adjectives, it intensifies their meaning, as *چھوٹا سا* very small, rather small or smallish.

The particle *سا* may also be added to pronouns, which must be in the oblique form, as *مجھ سے آدمی سا* a man like me. This form is also used when an adjective is in apposition, as *مجھ سے غریب کا حال* the history of poor me.

N. B.—When *سا* is added to *جون-کون* or *جو* and *کوئی*, the latter are not inflected, as *دے کونسا لڑکا ہے* which boy is it ?

لیو کتاب جوئی take any (whatever) book you like ;

آؤ کوئی سا کاغذ لے آؤ bring any paper at all.

Instead of *یہہ سا* and *ایسا-وہ سا* are used.

سا is also, sometimes, added to a noun or pronoun in the genitive and denotes a resemblance not to the person or thing referred to, but to something possessed by that person or thing, as *بچے کی سی بات* Words like those of a child ; *میرا سا دگ* a dog like mine *گھر اس کے سے* houses like his.

EXERCISE 10.

✓He looks like an officer. I have never seen a servant like you. Where is that very large table I bought yesterday? Which boy did not learn his lesson to-day? Give me any one of those pens. The king was as wise as Solomon. The prince was as beautiful as Joseph. You talk like a child.

Her colour is like that of the rose, her eyes like those of the deer, and her nose like that of the parrot. God bestowed on Mohammad the patience of (like that of) Noah, the hospitality of Abraham, the beauty of Joseph and the devotion of Jonah. He bought a dog-like animal. ✓

officer	انسر	parrot	طوطا
wise	دانا	to bestow	عطا کرنا
Solomon	سلیمان	patience	صبر
prince	شہزادہ	Noah	نوح
Joseph	یوسف	hospitality	(f) مہمان نوازی
rose	گلاب	Abraham	ابراہیم
deer	ہرن	devotion	(f) عبادت
	Jonah	یونس	

LESSON II.

When 'was' is used in the sense of 'became,' it is translated by ہوا and not by تھا, as, when I was ten years of age — جب میں دس برس کا ہوا —

Difference between ہوتا ہے and ہوتا ہے

ہوتا ہے 'is or exists' denotes simple existence, but ہوتا ہے 'is or is becoming' denotes a habitual fact, or a general truth, us—

God is خدا ہے gold is heavy سونا بھاری ہوتا ہے
 there is snow on the hill پہاڑ پر برف ہے
 there is snow on the hills in winter جاتوں میں پہاڑوں پر برف ہوتا ہے
 this wood is soft یہ لکڑی نرم ہے wood is soft لکڑی نرم ہوتی ہے
 the result of his endeavours is this اس کی کوششوں کا نتیجہ یہ ہے

the result of his endeavours is always this

اسکي کوششونکا نتیجہ ہمیشہ یہ ہوتا ہے

he seems (or appears) to be a rogue

وہ بدمعاش معلوم ہوتا ہے

N. B.— also, sometimes, denotes 'present action,' as
the work is being done now.

EXERCISE 11.

He married when he was 25 years old. The king was so pleased with me that he rewarded me. On hearing the news of his father's death he was so grieved that he fell ill and died in a few days. This woman's hair (say 'hairs' is long. Negroes' hair is black. The colour of the inhabitants of Africa is black, but that of the Persians fair. On seeing us the enemies' soldiers were so confused that they ran away. These men are always great rogues. Whoever has a small head and a long beard is a fool. When was he born and how old is he now? I was very sorry (say 'to me great sorrow became') on hearing this sad news. They were much surprised (say 'to them great surprise became' on hearing this. To our joy we found him alive and in good health (say 'joy became to us when we.....'). To our great disappointment he did not fulfil his promise (say 'disappointment became to us when...')

to marry	شادی کرنا	a fool	بیوقوف
to reward	انعام دینا	disappointment	مایوسی (f)
grieved	رنجیدہ	to be born	پیدا ہونا
to fall ill	بیمار ہونا or پڑنا	sorrow	افسوس
fair	کورا	surprise	تعجب
confused	پیشان	in good health	تندرست
a rogue	بدمعاش	a promise	وعدہ
	to fulfil	پورا کرنا	

LESSON 12.

THE PASSIVE VOICE.

The passive voice is formed by adding any tense of the verb **جانا** to the past participle of a transitive verb, both members of the verb so formed being, of course, subject to inflection, as **دیکھا جانا** to be seen.

The passive voice is not so generally used in Urdu as in English, for the former language abounds with neuter or intransitive verbs of a passive signification.

N. B.—When the agent as well as the object of a passive verb is expressed, the sentence must be changed into active voice and then translated into Urdu, as, ‘the tiger was killed by me.’ I killed the tiger **میں نے شیر کو مارا**

But the passive voice should be used when the agent is unknown, as, the tiger will be killed **شیر مارا جائیگا**

The subject of a passive verb is generally in the nominative : but occasionally, however the dative is also met with instead of the nominative, as, he was appointed **اسکو مقرر کیا گیا** وہ مقرر کیا گیا

EXERCISE 12.

Our tents were pitched in a thick forest surrounded by green fields. My watch has been stolen. The prisoner was brought before the magistrate and sentenced to be hanged. His horse was found on the bank of a river. This work was done by these men. He showed me a good many books which had been given to him by his friends. The troops will be inspected by the General to-morrow morning. His sons were taught English (say ‘to his sons English was taught’).

Your sons were taught Persian by me. A man was killed last night. A great many soldiers have been killed during the great European war. His house and goods were sold.

to inspect معائنہ کرنا ; great عظیم

Note.—In جائیگا نہ دیکھا سے (I shall be unable to see) and اُس سے چلا نہ گیا (he was unable to walk) note that the past participles of both transitive and intransitive verbs are used in the passive. This construction is used to denote possibility or impossibility.

LESSON 13.

سننا and دیکھنا

The verbs سننا 'to hear' and دیکھنا 'to see' require the inflected present participle of another verb before them, as, I saw him go اسکو جاتے دیکھا ; I heard her speak میں نے اُسکو بولتے سنا

N. B.—(a) The present participle of a verb coupled with ہوا may also be used as an adjective in agreement with the noun it qualifies, as a sleeping man سوتا ہوا آدمی ; a sleeping woman سوتی ہوئی عورت ; sleeping men سوتے آدمی

The 'ہوا' is very often omitted and the present used by itself.

(b) The present participle is also like an adjective, sometimes, used as a noun, and is subject to inflection, as, don't wake up. that man who is sleeping اُس سوتے کو مت جگاؤ ; I stopped that man who was going میں نے اُس جاتے کو روکا

- (c) When the present participle is used predicatively as an adjective, it agrees with its object; but if the object is followed by ^{کے}, it is masculine singular, as the thief found all the inmates of the house awake
 چور نے گھر کے سب آدمی جگتے (ہوئے) پائے or
 چور نے گھر کے سب آدمی رنکو جگتا (ہوا) پایا

EXERCISE 13.

If I see you come here again I shall punish you. I heard this man say to the boy, "I shall beat you." As I went to the river this morning, I saw several well-dressed young men get into a boat. **A drowing man catches at a straw*. What will a dying man not do? When the thieves saw me coming towards them, they hid themselves in the jungle. I have often seen these men buying provisions in the market. If I hear him say such things again, I will not allow him to enter my house. I saw the driver try to stop the train just before the accident. Listen to me (say 'hear my word'). When I heard him (say 'when I heard his words'). I saw an old man cutting wood in this forest this morning.

well-dressed	خوش لباس	to hide (oneself)	چھپنا
* دھڑکتے کو تھمے کا سہارا بہت ہے	accident		حادثہ

LESSON 14.

Till, until, as long as.

Till or until is translated by جب تک (negative) and *as long as* جب تک (affirmative), as

I waited there until he returned جب تک وہ نہ لوٹا میں وہاں ٹھہرا
 He did not eat until I came جب تک میں نہ آیا اُس نے نہ کھایا

as long as it kept raining I did not go out.

جب تک بارش ہوتی رہی میں باہر نہ گیا

N. B.—(a) The subordinate clause generally precedes the principal clause in Urdu (*vide* above examples).

(b) After *when, till or until, as long as, and as soon as or no sooner than*, the pluperfect is translated by the simple past tense in Urdu, as, when he had gone away گیا جب وہ چلا

In a complex (conditional) sentence, if the principal clause is in the *imperative*, the subordinate must be in the *aurist*; and if the principal clause is in the *future*, the subordinate must be either in the *aurist* or in the *future*, preferably the latter, as,

tell me when he comes جب وہ آئے تب مجھ سے کہنا

you will go when he comes جب وہ آئے or آئیگا تب تم جاؤ گے

N. B.—If an *infinitive* follows an *imperative*, the former is put in the *aurist*, and then translated, as, tell him to go آئے کہ جاے (tell him that he may go.)

EXERCISE 14.

Come to me when you have finished writing that letter. Tell him to bring all those things to my house when he has leisure. We followed the guide sent to us by the officer until we reached the city. Tell this man to wait in the verandah, until I have finished reading this letter. I will not give you back the books you lent me until you come to my

house. Tell these men to take these boxes to the office and wait there until I come. We missed our way and wandered about in the jungle till we met a wood-cutter. He did not stir out of doors till it had ceased raining. As long as there is sickness in the city, I will not go there. If he does so, he will regret it. If you do not obey him in future, you will be punished severely.

NOTE.—*Till or until* is also translated by یہاں تک کہ followed by the affirmative.

to lend (a thing) دینا مانگے verandah برآمدہ to regret پچھتاؤ

to lend (money) قرض دینا to miss one's way گھولنا severe سخت

The correlative of جب تک is کہ تک—This is generally omitted.

LESSON 15.

(1) INTENSIVE VERBS.

An intensive verb is an emphatic verb.

A verb is made intensive or emphatic by using its root (which remains unchanged) with some other verb which is fully conjugated in the usual way, as کاٹنا to cut but کاٹ ڈالنا to cut off; کھانا to eat, but کھا جانا to eat up.

N. B.—In compounds, اپنا implies 'for one's own sake,' and also 'to finish' and دینا 'for another's sake.' Verbs with negatives are not used in the intensive form, as,

Erroneous.

میں نے دروازہ نہیں کھول دیا

Correct.

میں نے دروازہ (I did not open the door) نہیں کھولا

میں نے درخت (I did not cut the tree) کو نہیں کاٹ ڈالا
کو نہیں کاٹا

N. B.—Sometimes, however, an intensive verb admits of being used with a negative if the latter is placed between the principal and the auxiliary verb, as میں نے درخت کو کاٹ نہیں ڈالا. But this form requires the sentence to be used with some other clause or sentence.

(ii) CONTINUATIVE VERBS.

A *continuative verb* is formed by adding جانا or رہنا to its present participle. Both parts of the verb so formed are inflected to agree with the subject, as میں دن بھر لکھتا رہا. I continued writing the whole day; وہ دن بھر روتی رہی she kept on crying the whole day; میں کاغذ اس کے سامنے رکھتا گیا اور وہ دستخط I kept on putting the papers before him and he continued singing them. جانا (in this sense) requires some other action to be going on at the same time, there being a sort of connection between the two (see the example given above).

N. B.—(α) The *past participle* of رہنا is used to form the present and the past progressive tenses (*vide* conjugation of verbs).

(b) جانا is also, sometimes, added to the inflected past participle of a verb to express continuation, as وہ روتے گئی (she continued crying without any interval or intermission continuously) روتی گئی or وہ روتی رہی she kept on crying (off and on, with short breaks).

Note.—جانا رہنا idiomatically means “to be lost or to die.”

EXERCISE 15.

He keeps on reading the whole day. It continued raining incessantly for several days until the whole district was flooded. I have lost my book. His child is dead. He opened the door and I went in. The king said to the executioner, "cut off the heads of all these robbers." One of the robbers kept on saying, "do not kill me, I am innocent." Do not go on reading so fast. The two warriors went on fighting from morning till evening. The British army kept on attacking the enemy until the latter was defeated and sued for peace. Tell him not to go away till I am ready. When her father died, she was so distressed that she continued crying a whole day and night. Do not go away till I have returned. Order the soldiers to go on shooting until the enemy (enemies) surrender. The thieves continued their flight until they were chased and arrested by the police.

incessantly	لگاتار	innocent	بیگناہ	peace	(ف) صلح
flood	سیلاب	fast	جلد جلد	to surrender	ہتھیار ڈال دینا
district	ضلع	a warrior	جنگجو	to chase	(کا) پیچھا کرنا
executioner	جلاد	to sue	درخواست کرنا	(کے) to arrest	گرفتار کرنا

LESSON 16.

Direct Narration.

There is no such thing as "Indirect Narration" in Urdu; consequently the very words used by the speaker himself must be repeated preceded by the conjunction کہ—that, which answers to a quotation, as—he said that he would go اُس نے کہا کہ (he said "I shall go").

N. B.—The "direct narration" must also be used after verbs of *seeing, thinking, feeling and so on.*

Difference between بولنا and کہنا

کہنا means "to say or to tell" and is only used of the articulate speech of mankind ; while بولنا means "to speak" and also "to utter sounds" and in its latter sense may also be used to express the cries of animals.

N.B.—(a) کہنا meaning *to say or tell*, and بولنا meaning *to speak or talk* require the postposition سے after the object: but when کہنا means *to order*, it requires the postposition کو after the object, as, I said to the man ; میں نے اُس میں سے کہا ; آدمی سے کہا ; I shall not speak to you میں تم سے نہیں بولوں گا ; Tell the servant to go نوکر کو کہو کہ جائے

(b) بولنا may also be substituted for کہنا before direct speech.

(c) When پوچھنا means *to ask or to enquire* it requires سے but when it means *to care for or to take notice of* it requires کو with the object, as, ask him اُس سے پوچھو ; nobody took any notice of him کسی نے اُس کو نہ پوچھا ; nobody ask him کسی نے اُس سے نہ پوچھا

EXERCISE 16.

The stranger told them that he was tired and hungry. He told them that he had been robbed of the book that he had bought. He said that he was very sorry for the mistake that he had made. I heard him say that he was innocent. He thought that his end had come. He was afraid that he would not be able to reach home in time to see his dear old

mother alive. The teacher became angry and inquired of him why he had not again learnt his lesson. He reminded him that he had told him before that he (the student) should be silent when he (the master) was writing. He then explained to them that that very lion, which was standing before them had been his friend in the jungle, and had for that reason spared his life, as they now saw. When he reached home, his father asked him where his brothers were, and what had become of the money that he had given them. I took him to be a thief. The rich often do not care for the poor. The king ordered the minister to leave his country, and forbade him to return again.

alive	زنده	silent	خاموش	minister	دزیر
angry	غصه	reason	(f)رجه	to forbid	منع کرنا

LESSON 17.

Participial Adjectives.

Participial Adjectives are formed by adding the *past participle* of the verb کرنا to the *past* or the *present participle* of a verb.

The *past participle* is used to indicate *state*, while the *present participle* is used to indicate *action*.

N. B.—(a) The past participle of a *transitive verb only* indicating *state* is always inflected, while that of an *intransitive verb* so used agrees with the noun it qualifies.

(b) When a participial adjective is placed before the noun it qualifies, it agrees with that noun, as, لکھی پڑھی ہوئی عورت an educated boy لکھا پڑھا ہوا لڑکا an educated woman ; مرنے والا مرد a dying man ; مرنے والی عورت a dying woman.

(c) The ' ہوا ' is often omitted.

(d) There are very few *intransitive verbs* indicating *state* that can be used as participial adjectives in the form of the past participle.

EXAMPLES.

- وہ کرت پہنتا ہوا آیا He put on his coat as he came.
 وہ کرت پہنے ہوئے آیا He came with his coat on.
 وہ چراغ لئے ہوئے بیٹھی تھی She was sitting holding the lamp.
 ہم دشمن کو گھیرے رہے We kept the enemy surrounded.
 ہم نے راستے پر گاڑی کڑی دیکھی We saw the carriage standing on the road.

EXERCISE 17.

The mother is sitting with (taking) the child in her lap. A soldier armed with a shield and sword guarded the door. He was sitting on a chair holding his head with both his hands. The old man was sitting leaning his back against the wall. I found the people laughing at me. We found our horses fastened to the trees and our servants and guides sitting near them. One of the kings of Persia disguised as a beggar used to wander about the streets of his capital at night

The wounded soldiers lay on their beds in the hospital ; and in spite of their terrible injuries, looked quite happy. The deceased woman wore (was wearing) costly ornaments. One evening, as I was passing by a garden, I saw several women sitting under a tree engaged in conversation. It was not long before he was fast asleep as he was tired out after our long day's march. We found all the doors of our house open.

LESSON 18.

Causal Verbs.

A simple intransitive verb is rendered transitive or causal by inserting ^ل and ^{لا} respectively after the root, as, ^لجلا to burn, ^{لا}جلا to burn, and ^{لا}جلا to cause to be burnt.

A simple active or transitive verb is made causal or doubly causal by inserting ^ل and ^{لا} respectively after the root, as ^لكهن to write, ^{لا}كهن to make write, and ^{لا}كهن to cause to be written.

N. B.—(a) Neuter verbs having monosyllabic roots containing a short vowel form the transitive by lengthening the short vowel into its corresponding long, while the causal is formed by inserting ^{لا} after the original root, as, ^لقنا to be cut, and ^{لا}قنا to cut, and ^{لا}قنا to cause to be cut ; ^لبندھنا to be fastened, ^{لا}بندھنا to fasten, and ^{لا}بندھنا to cause to be fastened.

(b) Monosyllabic roots (active or neuter) containing a long vowel shorten it in both the *transitive* or *causal* and the *double causal* forms before the affixes, as, ^لليٹنا to lie down, ^{لا}ليٹنا to lay down, ^{لا}ليٹنا to cause to be laid down.

But if the vowel is a diphthong in ے (ai) and (au) it is not shortened, as تیرنا (tairná) to swim, تیرانا (tairáná) to make swim, to float, تیروانا (tairwáná) to cause to swim; لوتنا (lautná) to return, لوتانا (lautáná) to make return, and لوتوانا (lautwáná) to cause to be returned.

- (c) Monosyllabic roots (active or neuter) ending in a long vowel, shorten it, and ڀ and ڙ are inserted for the causal forms, as دینا (dená) to give, دینا (dilaná) to make give, and دینانا (dilwáná) to cause to be given; سونا (soná) to sleep, سولانا (suláná) to make or to put to sleep, and سولانا (sulwáná) to cause to be put to sleep.

- (d) Dissyllabic roots (active or neuter) containing a short vowel in each syllable drop the short vowel in the second syllable in the transitive or causal, but retain it in the double causal form, as, پکڑنا (pakṛná) to catch, پکڑانا (pakṛáná) to make catch, and پکڑوانا (pakṛwáná) to cause to be caught.

NOTE 1.—Sometimes the causal and the double causal formed from simple transitive verbs have exactly the same meaning, as, ڪرنا to do, ڪرانا to cause to do.

NOTE.—The double causal involves the use of a third party.

The following verbs are irregular :—

(a) <i>Intransitive</i>	<i>Transitive</i>	<i>Causal.</i>
ٽڙڻا to be broken,	ٽوڙڻا to break	ٽوڙائڻا to cause to be broken.
ڇڏڻا to be let go,	ڇوڙڻا to let go	{ ڇوڙائڻا } to cause to be let go.
ٻڪڻا to be sold,	بيچڻا to sell.	ٻڪرائڻا to cause to be sold.
اُترڻا to dismount,	اُٿارڻا to take of, take down.	اُٿارائڻا to cause to be taken off.
رهنڻا to remain, to live.	رکھڻا to keep, place	{ رکھائڻا } to cause to be placed or kept.
پھڻڻا to be torn,	پيوڙڻا to tear,	پيوڙائڻا to cause to be torn.
پھوڙڻا to burst	پھوڙجڻا to burst,	پھوڙائڻا to cause to be burst.
ڏوبڻا to be drowned or immersed	{ ڏباڻا } to drown,	ڏبوائڻا to cause to be drowned.
بيھڻا to get wet,	{ بيھڻا } to make wet.	بيھرائڻا to cause to get wet.
بيٺڻا to sit	{ بيٺڻا } to seat,	بيٺهائڻا to cause to be seated.
گذرڻا to pass	گذارڻا to pass
(b) <i>Transitive.</i>	<i>Causal.</i>	<i>Double causal.</i>
کھائڻا to eat,	کھلائڻا to feed.	کھلائڻا to cause to be fed.
کھڻا to say, tell,	کھلائڻا to be called, (named)	کھلوائڻا to cause to be said or called.
ڄاڻڻا to know	ڄٽائڻا to acquaint, warn.	
ڏيکھڻا to see,	{ ڏکھائڻا } to show,	{ ڏکھرائڻا } to cause to be shown.

سیکھنا to learn سکھانا } to teach سکھوانا to cause to be taught
 سکھلانا }

N. B.—The indirect object of a causal verb takes ے after it.

EXERCISE 18.

While-walking across the desert in Egypt we found a pool of fresh water from which we drank ourselves and also watered our thirsty horses. A hungry traveller passed by a village where the people were all poor and had no food to give him. We were obliged to pass the night in the forest. He showed me two very fine pictures which he had bought in the city. I took off my wet shoes, and also caused my guide to take off his wet clothes. That man's son taught my son English. Gram sells at eight seers for a rupee. I sold my horse and cart to your neighbour. When the old king died after a reign of nearly sixty years, the nobles placed his eldest son on the throne. When the shell burst, hundreds of the soldiers were killed. I made him drink the medicine which the doctor had given me. What is this place called? I had warned him that if he went there, he would be arrested. You must not tear your books or you will have to buy new ones. I will cause him to be released, provided that he leaves the country at once. How did this glass break? Did anyone break it? It broke through your servant's negligence, so he must pay for it.

to sell (to a person)

(کے ہاتھ) بیچنا

neighbour

ہمسایہ-پڑوسی

reign

(m) راج (f) سلطنت

nobles امرا (sing. امیر)

provided that بشرطیکہ (condition, be شرط f.)

negligence غفلت (f.)

LESSON 19.

Compound verbs in ہونا and کرنا

Many compound verbs in Urdu are formed by adding ہونا and کرنا to various parts of speech, especially to adjectives and abstract nouns.

N. B.—Verbs formed with the help of ہونا are intransitive, and those with کرنا are transitive.

When ہونا is added to an adjective, it requires the subject in the nominative, but when it is added to an abstract noun, it takes the dative of person, and the abstract noun becomes the Subject of ہونا as مجھے خوش ہوا and میں خوش ہوا I was pleased.

When کرنا is added to an adjective, it requires the subject in the nominative, and the object in the accusative; but when it is added to a noun, that noun either takes the object in the accusative or itself becomes the direct object of کرنا usually taking the genitive before it, as, بادشاہ نے شہر کو فتح کیا the king conquered the city; اس نے جانے کی کوشش کی he tried to go.

The following compound verbs take the object in the accusative بیان کرنا to describe; حاصل کرنا to obtain; یاد کرنا to remember; جمع کرنا to collect; دریافت کرنا and معلوم کرنا to discover to ascertain; خرچ کرنا to spend; تلاش کرنا to search (also takes the genitive); رخصت کرنا to say good-bye, dismiss.

EXERCISE 19.

Try to finish this work by to-morrow evening. He has acquired a good knowledge of Urdu. The king was so pleased with the bravery of his soldiers that he rewarded them and dismissed them with honour. Having collected all his troops the general marched at their head to capture the city. Do you remember the date of his departure (say 'to you remembrance is'). Boys must learn their lessons properly at home before coming to school. He thus related the story of his travels in the wilds of Asia. You ought to try to help him to the best of your power. The wife was so grieved on hearing the news of her husband's death on the battle-field that she lost all peace of mind and died in a few days. Honour thy father and thy mother. It was my intention to take a year's leave and go home for the sake of my health. The nobles of the state received the king at the gate of the city. To our great joy, the captain of the ship informed us that we would soon reach England. To our great disappointment he did not fulfill his promise of conducting us to the king's garden. Many and great benefits are obtained by taking exercise daily.

at their head	اُنہیں لیڈر	state	ریاست
to capture (an inanimate object)	(پر) قبضہ کرنا۔ لینا	to receive	استقبال کرنا
departure	روانگی (r)	disappointment	ناامیدی - مایوسی
travels	سفر	to fulfill	پورا کرنا
to the best of your power	حتمی الوسع۔ بہرِ مقدور	a promise	وعدہ۔ اقرار
grief	دُح	to conduct	لیجانا
battle-field	میدان جنگ	benefit	فائدہ
peace	چین	exercise	دورزش (r)

LESSON 20

The following words require ے before them :—

WORDS.

EXAMPLES.

to be afraid	میں اُس سے ڈرتا ہوں	I am afraid of him
friendship (f)	میری اُس سے دوستی ہے	he and I are friends
meeting (f)	جب میری اُس سے ملاقات ہوئی	when I met him
acquainted	میں اس سے واقف نہیں ہوں	I am not acquainted with him

to forbid	اُس کو جانے سے منع کرو	forbid him to go
to refuse, to deny	اُس نے آنے سے انکار کیا	he refused to come
marriage	میں نے اس کی بیوی سے شادی کی	I married his sister
enmity	وہ مجھ سے دشمنی رکھتا ہے	he is hostile towards me
treatment	اس نے مجھ سے اچھا سلوک کیا	he treated me well
promise	اُس نے مجھ سے آپکا وعدہ کیا	he promised me to come

hatred	وہ مجھ سے نفرت رکھتا (یا کرتا ہے)	he hates me
leisure	تم کو کام سے کب فرصت ہوگی	when will you be free from work

more	یہ اُس سے زیادہ ہے	this is more than that
less	وہ اس سے کم ہے	that is less than this
to address	میں اُس سے (اس کی طرف) مخاطب ہوا	I addressed him
to fasten	گھوڑے کو درخت سے باندھنا	fasten the horse to the tree

to say	میں نے اس سے کہا	I said to him
to ask	اس سے پوچھو	ask him
to strike against	جہاز نے بھارتے ٹکر کھائی	the ship struck against a rock.

The following words require $\frac{1}{2}$ before them :—

WORDS.

EXAMPLES.

رحم Mercy	محبوب رحمت کیجئے please have mercy on me.
شک-شبهه doubt, suspicion	مجھ کو اُس پر شک ہے I suspect him.
ظلم tyranny, oppression	اس نے مجھ پر ظام کیا he oppressed me.
تہمت accusation	اس پر چوری کی تہمت لگی he was accused of theft.
حملہ attack	ہم نے دشمن پر حملہ کیا we attacked the enemy.
نا انصافی injustice	اس نے مجھ پر بڑی نا انصافی کی he did me great injustice.
مہربانی kindness (مہربان)	اس نے مجھ پر بڑی مہربانی کی he did me great kindness.
	وہ مجھ پر بڑا مہربان ہے he is very kind to me.

EXERCISE 20.

Are you afraid to go near him? I am much pleased to have met you. I do not know why they hate each other so. The king addressed his subjects saying. The king gave his daughter in marriage to the young prince. Please have pity on these poor people and forgive them this time. The British army attacked the rebels near Agra. That cruel king oppressed his subjects in various ways. I am not at all acquainted with the men of this place. They treated us very well. I hear he treats his friends badly. I married my friend's sister. He has forbidden me to show him my face again. If he refuse to go with you, bring him before me.

LESSON 21.

Concord of the Verb.

The first person is used before the second and the second before the third, as, you and I تم اور ہم and not ہم اور تم ; he and you وہ اور تم

Two or more nominatives or objects require the verb to agree with the one nearest to it, as, his mother, two brothers and three sisters were in the house, اسکی ماں دو بھائی اور تین بہنیں گھر میں تھیں

I saw a horse, a bullock and a cow on the road. میں نے ایک گھوڑا ایک بیل اور ایک گائے راستے پر دیکھی

Two or more nominatives connected by a disjunctive conjunction require the verb to follow and to agree with the first nominative, as, is it you or he ? (ہ) تم ہو یا وہ ; do boys read here or girls (پڑھتی ہیں) لڑکیاں یا لڑکیاں (پڑھتی ہیں) یہاں لڑکے پڑھتے ہیں

Compound nouns of different genders without the conjunction اور are generally masculine and singular or plural according to the idea, as parents ماں باپ is masculine plural ; rice and curry دال بھات is masculine singular.

The plural is generally used instead of the singular when it is desired to show respect as, when was the prophet Mohamed born ? حضرت محمد کب پیدا ہوئے

my uncle is a good man
the captain has come

میرے چچا اچھے آدمی ہیں
کپتان صاحب آئے ہیں

NOTE.—Two nominatives or objects of different genders generally require the verb to be masculine plural

میں نے ایک مرد اور ایک عورت دیکھی (دیکھی or) ایک مرد اور ایک عورت آئے (آئی or)
 When two or more nouns follow one another, only the last one is declined, the others being generally used in the nominative form, but singular or plural as the case may be, as, لڑکے اور لڑکیاں نے کہا or *not so good* the boys and the girls said ; بیل گدھے اور گایوں نے چارہ کھایا or *not so good* the bullocks, donkeys, and the cows ate (their) fodder.

The modern tendency, however, is to use the latter form.

But when two or more pronouns follow one another, each of them is declined, the case sign being used with each, as, میں نے اور اس نے پڑھا he and I read.

N. B.—(a) The words سب - دونوں - تینوں - وغیرہ etc., when used after two or more nominatives or objects require the verb to be masculine plural, as اس کے ماں باپ بھائی بہن سب مر گئے his parents, brother and sister have all died.

EXERCISE 21.

Your brother and my sister are going to school. Their sisters and my daughters were reading the books they had bought yesterday. The butchers have bought bullocks, cows and sheep from the villagers. A donkey and a cock were feeding in the field. When we were out shooting last winter we saw a tiger, a tigress and several panthers in the jungles of Kumaun. Was it man or woman who came to our house this morning begging alms? Do men live here or women? The general, officers and all the soldiers of that regiment were killed in that terrible battle. Elephants, horses, mules and other quadrupeds of this kind feed on grass. There was paper,

pens, books and inkstand on the table on which the judge was writing. The Viceroy will arrive at Delhi on Thursday the 14th instant, and will leave for Simla the following day. The Lieutenant-Governor of the United Provinces stays at Naini Tal during the hot weather.

a butcher	قصاب	a mule	خچر
a panther	تیندرا	a quadruped	چوپایہ
to beg alms	بیک مانگنا	judge	جج صاحب
a general	سپہ سالار	Viceroy	وایسرائے صاحب
an officer	افسر	Lieutenant-Governor	
to be killed in action	لڑائی میں کام آنا	U. P.	لاٹ صاحب صوبجات متحدہ

LESSON 22.

Use of ھی

ھی is an emphatic Particle in Urdu.

When ھی is added to a noun or pronoun, it emphasizes it, as, ھی صاحب it was the Sahib himself who had said so ; ھی جیمس it was James who did this work.

N. B.—When ھی is used with یہ or وہ only one ہ is used (for euphony) as, یہی (not یہی) this very ; وہی (not وہی) that very, the same ; and it takes the plural from ہیں (hin) with تم and ان and ان (in) with ہم the postposition if any being placed after, as, تمہیں کو تو سزا ملیگی it is you who will be punished ; ہمیں نے تو اسے مارا it was we who struck him.

When **ہی** is used after the inflected present participle of a verb (preceded by the masculine genitive inflected if the subject of the finite verb is not the same) it means "as soon as or no sooner than", as **وہاں جاتے ہی دہلا** on my going or as soon as I went there he spoke.

When **ہی** is used after the inflected infinitive of a verb, it means "on the point of or about to," as **وہ جانے ہی نہ تھا کہ میں آہونچا** he was about to go when I arrived.

When **ہی** is used with any other form of a verb, it means, "certainly, just while or as a matter of course," as **ہم آتے ہی ہیں** we are just coming, **تھا میں سو رہا تھا** while I was sleeping **وہ آئی گیا** he did come **وہ آدمی نہ مرنا ہی ہے** man has, of course, to die.

When **ہی** is used after an adjective it intensifies its meaning and means "very" as **وہ بڑا ہی ہوشیار ہے** he is very clever.

When **ہی** is used after a numeral it means "only" as **دو ہی ہیں** there are only two.

یہاں here **یہیں** (emphatic) **وہاں** there **وہیں** (emphatic).

Note.—**تو** is sometimes used for emphasis or euphony and is often used instead of **تب** as a correlative of **اگر** and **جب**.

EXERCISE 22.

(b) *Translate into English.*—

وہ گھوڑے پر سے گرتے ہی بیہوش ہو گیا۔
میں گاڑی پر سوار ہونے کو تھا کہ میرا دوست بھئی آچھونچا۔
انہیں کا قصور ہے اور وہی سزا کے مستحق ہیں۔
وہ دوہی مہینے میں ولایت ہو کر واپس آ گیا۔

آپکی دعا ہی بندہ کے لئے کافی ہے۔
 وہ اسٹیشن پر پہونچا ہی تھا کہ گاڑی چوٹ گئی۔
 میں ابھی جاتا ہوں کل تک قہیرنے کا تر کیا ذکر۔
 آخر کار وہ اسکی باتوں میں آہی گیا۔
 وہ تب تک یوں چوچا رہیگا ایک نہ ایک دن پکڑا ہی جائیگا۔
 وہ کیسا ہی اچھا آدمی کیوں نہ ہو میں اسکو نوکر رکھنے ہی کا نہیں۔

LESSON 23.

Use of سہی

سہی is a dramatic particle used in Urdu and is often very difficult to translate.

Its various meanings are exemplified in the following sentences :—

(*let it be*). اگر روپیہ نہیں آتہ آنے سہی If not a rupee, let it be eight annas

(*just*). آؤ تو سہی just come or come I pray.

(*of no consequence*). اگر وہ نہ آئے نہ سہی مگر اسکے باپ نو If he does not come, it is of no consequence, but his father must come.

(*let us suppose*). وہ بے ایمان سہی مگر تمکو کیا well, let us suppose he is dishonest, but what of that to you.

(*certainly*). میں دھاں گیا تو سہی مگر وہ نہ ملا I did go there but could not find him.

(*dare*). اسے مارو تو سہی strike him if you dare.

EXERCISE 23.

Translate into English.—

گھر میں آؤ تو سہی دیکھو کون کون بیٹھے ہیں—
 جہاں محلے رکتے دن اسکا انتظار کیا دو چار دن اور سہی۔

اگر چاء نہیں پانی ہی سہی—
 اگر وہ نہ آئے نہ سہی مگر تم تو آنا—
 کھو تو سہی کہ رھاں کیا دیکھا—
 دیکھو تو سہی کہیں وہ آ نہ جائے—
 اسنے کھانا کھایا تو سہی مگر تھوڑا سا—
 دیکھو تو سہی میں اسکی کیسی خیر ایسا کروں—

LESSON 24.

“As soon as or no sooner than” is translated as follows :—

(1) انکا یہ کہنا تھا کہ سپاہیوں نے بندوقوں کی
 ایک بار چھوڑی

(2) جوتھی انہوں نے یہ کہ سپاہیوں نے بندوقوں
 کی ایک بار چھوڑی—

(3) انکے یہ کہتے ہی سپاہیوں نے بندوقوں کی
 ایک بار چھوڑی

As soon as they
 said this the
 soldiers fired a
 volley.

(4) انہوں نے یہ کہا اور سپاہیوں نے بندوقوں کی
 ایک بار چھوڑی

(a) تین بجنے نہ پائے تھے کہ ہم روانہ ہوئے } It was barely 3 o'clock
 (b) تین نہ بجے تھے کہ ہم روانہ ہوئے } when we set out.

- (a) زینر کا تو کیا ذکر ہے اس کے پاس تانبے کا چھلا بھی نہ تھا } Let alone ornaments, she had not even a copper finger-ring.
- (b) زینر تو درکنار اس کے پاس تانبے کا چھلا بھی نہ تھا }
- (c) وہ اردو بھی نہیں جانتا فارسی جانتا تو معلوم } Let alone Persian he does not even know Urdu.
- (d) وہ اردو بھی نہیں جانتا فارسی کا تو کیا ذکر ہے or فارسی تو درکنار }

- (a) وہ اپنے خاندان کا نہ فقط سردار بلکہ پجاری بھی تھا } He was not only the chief, but also the priest of his family.
- (b) وہ اپنے خاندان کا سردار ہی نہیں بلکہ پجاری بھی تھا }
- (a) دوست تو دشمن بھی اُسکی حالت پر افسوس کرنے لگے } Not only his friends but also his enemies began to pity him.
- (b) دوست تو خیر دشمن بھی اُسکی حالت پر افسوس کرنے لگے } To say nothing of friends even his enemies began to pity him.
- (زیادہ) جتنا اونچا پہاڑ ہوگا اتنی ہی (زیادہ) ہوا سرد ہوگی } The higher the hill, the cooler the air.
- (جوں جوں دن چڑھتا گیا (توں توں) گرمی زیادہ ہوتی گئی } The higher the sun rose, the hotter it became.
- (جتنا وہ انکار کرتا جاتا تھا اتنا میرا شوق بڑھتا جاتا تھا } The more he refused, the more curious I became.

No matter how-ہو-کیوں نہ کیسا ہی or کتنا ہی (اگرچہ) خوارہ

- (a) وہ کتنا ہی زور آور کیوں نہ ہو یہہ } No matter how strong he may be, he cannot lift this burden.
- (بوجھ اٹھا نہیں سکتا }
- (b) خوارہ تم کیسے ہی ایماندار کیوں نہ ہو میں تمہارا اعتبار نہیں کرتا } No matter how honest you may be I do not trust you.

EXERCISE 24.

No sooner had the enemy come within range of our guns. than we opened a terrible fire and compelled them to retreat.

As soon as I reached the city I went to the police and reported the matter to them. The victorious general had barely entered the gate of the city when the people received him with shouts of welcome and proclaimed him their king. As soon as the assembly broke up, the officers retired to their tents, and gave orders for their men to take breakfast. It was hardly light as it was barely three o'clock when we started but we carried a lantern which gave us light enough to see the road. Let alone ignorant Mussalmans even the Hindus worship the tombs of Muslim Saints. If I was rich I would have gladly lent him a thousand rupees much less a beggarly hundred. The Jats are not only good agriculturists but they also make fine soldiers. The richer the soil the better the crops. No matter how difficult the lesson I shall learn it. No matter how brave the enemies were we defeated them at last.

range	زد	welcome	خیر مقدم
terrible fire	ہلاکي آتشباري	to proclaim	مشہور کرنا
to retreat	پیدھے ہٹنا	assembly	مجلس
victorious	بہتمند	ignorant	جاہل
shouts	نعرے	a saint	پیر - ولی

LESSON 25.

کیا is often used as an adverb instead of کیسا, as.

وہ کیا (کیسی or) خوبصورت عورت ہے what a beautiful woman she is !

یہ کھڑا کیا اچھا قدم اٹھاتا ہے how finely this horse trots !

کیا is sometimes used as a negative, as, تم کیا آؤ گے you will not come.

کیا... is sometimes used for whether.....or, as,
 کیا whether Hindus or Musalmans
 all said this.

کیا is sometimes idiomatically used as follows :—

سبز مخمل کا فرش بچھا ہے - سبز گراس you
 call it, nay, it is a carpet of green velvet spread out.

انسان کیا فرشتہ ہے man you call him, he is an angel.

دس روپیہ کیا میں تو - روپیہ دینے کو تیار ہوں
 rupees, I am ready to give you a hundred.

کیا کیا means *what different*....., as,

یہاں کیا کیا چیزیں ملتی ہیں what different things are to be
 had here ?

N. B.—کیا سے کیا means *utterly changed*

کہاں is often used as a negative, as,

میرے پاس نوکر کہاں ہے I have no servant.

کہاں... کہاں is sometimes used to signify *a vast difference*
 or dissimilarity, as,

کہاں ہندو کیاں مسلمان where is the comparison between
 Hindus and Musalmans ?

کہاں راجہ بھوج کہاں کانگرا تیلپی what possible comparison can
 there be between Raja Bhoj and Kangra the oilman.

NOTE—کب when ? is also used as a negative, as, یہ کام
 کب ہوگا he cannot possibly do this work.

یہ اس سے کہاں used before an adjective means *by far*, as, یہ اس سے
 بہتر ہے this is far better than that.

نہ means lest, as,

درّو مت نہی گرنہ پڑو don't run lest you may fall.

EXERCISE 25.

Translate into English :—

کہاں تم کہاں میں —
 تم یہاں بیٹھے ہی رہے اور میں یہاں کہاں ہو بھی آیا —
 مفلسی بھی کیا بڑی چیز ہے —
 کہاں عالم کہاں جاہل آپ بھی خوب آدمی ہیں —
 کہاں شہر کہاں گاؤں - بھلا ہم گاؤں والے آپ شہریوں کی برابر کی کر سکتے ہیں —
 پہلے سبق پہلے سبقوں سے نہیں مشاں ہے —
 میں اسے کیا - مجبھاڑوں - کہیں وہ میری نصیحت سنتا ہے —
 اُسکے پاس دولت کہاں - وہ تو روٹی تک کو محتاج ہے -
 کیا دن کیا رات اُسکو کسیوقت نیند نہیں آتی —
 میری غیر حاضری میں گبر کیا سے کیا ہو گیا تھا —

LESSON 26.

Miscellaneous Rules.

When the subject of چاہنا (to wish) is دل or ڇي (heart) it requires the nominative instead of the Agent case, as,
 میرا دل چاہا I (my heart) wished.

The repetition of the inflected present participle expresses *continued action*, as,

وہ کام کرتے کرتے تھک گیا working away he got tired.

A *continuous action* is sometimes expressed by using any tense of جانا with the inflected past participle of a verb as,
 وہ بولے گیا he continued speaking (without a break).

وہ دَرتے دَرتے اسکے پاس گئے۔
 تم اُسے مارے جاتے ہو اور وہ خاموش ہے۔
 چلتے چلتے میرے پاؤں میں چھالے پڑ گئے تھے۔
 ہوتے ہوتے یہاں تک بڑھا کہ فوج کا سپہ سالار بنگیا۔
 سوچتے سوچتے اسے یہ خیال آیا کہ اگر میں بڑی سفر اختیار کروں تو بہتر ہے۔
 جب تک میں منع نہ کروں اسی طرح کئے جاؤ۔
 جنگل میں ہمنے بہت سے خوبصورت خوبصورت پرند اور بڑے بڑے جانور دیکھے۔
 پنجاب کی لڑائی میں سکھوں کی فوج کی فوج برباد ہو گئی۔
 اِلہ آباد کی نمائش میں دور دور کے لوگ جمع تھے۔
 تمکو یہاں بیٹھے ہوئے کتنی دیر ہوئی؟
 مجھے آپکو دیکھے ہوئے بہت دن ہوئے۔
 وہ کتے کو مارے ڈالتا تھا مگر مینے اُسکو بچا دیا۔
 میرا دل چاہا کہ ذرا باہر نکلوں تو سہی۔

Idiomatic Sentences.

1. You are very late to-day.

آج تمکو بڑی دیر ہوئی۔

2. I have no time now, come again.

مجھے اس وقت فرصت کہاں پھر آنا۔

3. It is a long time since I saw you.

میں نے بہت دن سے آپکو نہیں دیکھا۔

4. Why have you come so late at night.

اتنی رات کئے تم کیوں آئے۔

5. I shall leave here at day break.

میں دن نکلے یہاں سے روانہ ہو جاؤنگا۔

6. I shall reach here by noon.

دوپہر ہوتے ہوتے میں یہاں پہونچ جاؤنگا۔

7. I waited a long time for him. — میں نے اُس کا بڑا انتظار کیا۔
8. It is a long time since he died. — وہ تو کب کا مر گیا۔
9. At the time of starting he promised me. — روانہ ہوتے وقت اس نے مجھ سے وعدہ کیا۔
10. I suffered great hardships in the journey. — سفر میں میں نے بڑی تکلیفیں اٹھائیں۔
11. He was suffering from a pain in his hand. — اُس کے ہاتھ میں درد تھا۔
12. I suffered a great loss in trade. — میں نے تجارت میں بڑا نقصان اٹھایا۔
13. I do not know Arabic. — مجھے عربی زبان نہیں آتی۔
14. Why should I go to him ; he is not a good man. — میں اُس کے پاس کیوں جانے لگا۔ وہ اچھا آدمی نہیں ہے۔
15. I feel very hungry. — مجھ کو بڑی بھوک لگی ہے۔
16. It takes me half an hour to do this work. — مجھے اس کام کرنے میں آدھا گھنٹہ لگتا ہے۔
17. This door is painted red. — اس دروازے پر لال رنگ لگا ہے۔
18. How much will this cost. — اس میں کتنا روپیہ لگیگا۔
19. He got a thousand rupees. — ہزار روپے اُس کے ہاتھ لگے۔
20. I do not like this place. — یہ جگہ مجھ کو اچھی نہیں لگتی۔
21. He hurt his leg. — اسکی ٹانگ میں چوٹ لگی۔
22. The house caught fire and everything in it was burnt to ashes. — گھر میں آگ لگ گئی اور سارا اسباب جل کر خاک ہو گیا۔

23. Set fire to this village. اس گاؤں کو آگ لگا دو۔
24. How, on earth, can it be good. یہہ کیا خای اچھا ہوگا۔
25. It was terribly cold. بلا کی سردی تھی۔
26. The fort was subjected to a terrible bombardment. قلعہ پر غضب کی گزراہ باری کی گئی۔
27. Hang it ! what do I care ? بلا سے مجھے کیا پردا۔
28. I am very sorry. مجھے سخت انوس ہے۔
29. I hope. مجھے امید ہے
30. This is amazing. یہہ بڑے تعجب کی بات ہے۔
31. This is a wonderful place. یہہ بڑی عجیب جگہ ہے۔
32. There are wonderful things in the Museum. عجائب خانہ میں عجیب و غریب چیزیں ہیں۔
33. I shall not be surprised if he turns up to-day. عجب نہیں کہ وہ آج آجائے۔
34. What wonders did you see in London. قلعے لائق میں کیا کیا عجائبات دیکھے۔
35. The pigeon is a wonderful bird. کبوتر عجب طاسمات کا پرندہ ہے۔
36. It is no wonder. کوئی تعجب کی بات نہیں ہے۔
37. This is very funny. بڑے تماٹے کی بات ہے۔

38. How funny the monkeys are ?
ہنڈر کیسے تماشے کرتے ہیں۔
39. God grant that he may come back safe and sound.
خدا کرے کہ وہ صحیح و سلامت واپس آجائے
40. God forbid that he should ever come here again.
خدا نہ کرے کہ وہ پھر یہاں آئے۔
41. For God's sake have mercy on me.
خدا کے لئے مجھ پر رحم کیجئے۔
42. Would to God that I had not done this.
کاشکہ میں ایسا نہ کرتا۔
43. I hope I shall see you to-morrow.
انشاء اللہ کل تم سے ملاقات کرونگا۔
44. Having no other course he had to sell his horse.
لاچار ہو کر اسکو اپنا گھوڑا فروخت کرنا پڑا۔
45. This coat fits me well.
یہہ ٹوٹ میرے ٹھیک آتا ہے۔
46. Cricket is a game as well as an exercise.
کریکٹ کھیل کا کھیل اور ورزش کی ورزش ہے۔
47. Come what may.
جو ہو سو ہو۔
48. Very likely it is the same man.
ہو نہ ہو یہہ تو وہی آدمی ہے۔
49. It takes two to make a quarrel (it takes two hands to clap.)
تالی ایک ہاتھ سے نہیں بجتی ہے۔
50. I am hard up at present.
میرا ہاتھ اس وقت تنگ ہے۔
51. It was pitch dark.
ایسا اندھیرا تھا کہ ہاتھ کر ہاتھ نہ سوجھتا تھا۔
52. My horse is exceedingly swift.
میرا گھوڑا ہوا سے بات کرتا ہے۔

53. He was enraged.
اس کی آنکھوں میں خون اتر آیا۔
54. He treated us with great kindness and courtesy.
اس نے ہماری بڑی خاطر داری کی۔
55. Do you undertake to do this difficult work.
تم اس کام کا بیڑا اٹھاتے ہو۔
56. The soldiers deserted to the enemy.
سپاہی دشمن سے جا ملے۔
57. I was transported with joy.
میں خوشی کے مارے پھولا نہ سما یا۔
58. He was delighted.
وہ باغ باغ ہو گیا۔
59. After all when that time came.
خدا خدا کر کے جب وہ وقت آیا۔
60. He pretended to have a headache.
اس نے دھڑ سر کا بہانہ کیا۔
61. He lured me there by false promises.
وہ مجھے سبز باغ دکھا کر وہاں لیگیا۔
62. You give yourself airs.
تم تو خوب بنتے ہو۔
63. He continued building castles in the air.
وہ خیالی پلاؤ پکاتا رہا۔
64. He is even more cunning than you are.
وہ تو تمہارے بھی کان کاٹتا ہے۔
65. I whispered to him.
میں نے اس کے کان میں کہا۔
66. I passed the night in great misery.
رات بڑی مصیبت میں گئی۔
67. He had a great influence.
اس کی بات خوب بنی ہوئی تھی۔

68. He is proficient in astrology. — اسکو جوتش میں اچھا دخل ہے۔
69. He is a very experienced person. — وہ بڑا تجربہ کار شخص ہے۔
70. Nothing but water appeared on all sides. — چاروں طرف پانی ہی پانی نظر آتا تھا۔
71. I questioned him a lot, but he would not tell. — میں نے اس سے بہت کچھ پوچھا مگر اس نے نہ بتلایا۔
72. I shall be disgraced before my brethren. — برادری میں میری ناک ٹیگی۔
73. He was alarmed on hearing this — یہ بات سنکر اس کے کان کھڑے ہوئے۔
74. The thieves got frightened. — چوروں کے ہاتھ پاؤں پھول گئے۔
75. A drowning man catches at a straw. — قوتیے کو تنکے کا سہارا بہت ہے۔
76. They were much laughed at. — انکی خوب ہی خاک آئی۔
77. Why are you trying to deceive him. — اس کی آنکھوں میں خاک کیوں ڈالتے ہو۔
78. He has worried me exceedingly. — اس نے میرا ناک میں دم کر دیا ہے۔
79. Many a little makes a mickle. — بوند بوند کر کے تالاب بھر جاتا ہے۔
80. Might makes right. — جسکی لاقہی اسکی بھینس۔
81. He obtained a large sum of money. — ایک بڑی رقم اُس کے ہاتھ لگی۔
82. On hearing this I was enraged. — یہ بات سنکر میرے تن بدن میں آگ لگ گئی۔

83. They agree with our opinion.
وہ ہمارے رائے سے متفق ہیں۔
84. I know nothing about this affair.
مجھے اس بات کا کچھ علم نہیں۔
85. Do you know anything about this matter.
تم کو اس معاملہ کی کچھ خبر ہے۔
86. Many soldiers were killed in this war.
اس لڑائی میں بہت سے سپاہی کام آئے۔
87. Many lives were lost.
بہت سی جانیں تلف ہوئیں۔
88. In my opinion you ought not to say so.
میرے نزدیک تم کو ایسا کہنا نہ چاہئے۔
89. They were about to quarrel.
نزدیک تھا کہ انہیں جھگڑا ہو جائے۔
90. I cannot do this work.
مجھ سے یہ کام کب بن پڑیگا۔
91. It so happened one day.
ایک دن ایسا اتفاق ہوا۔
92. I have nothing to do with him.
مجھ کو اس سے کچھ واسطہ نہیں۔
93. He bribed the police.
اسنے پولیس کی مٹھی گرم کی۔
94. I am afraid to go there.
میں وہاں جاتے ڈرتا ہوں۔
95. He lost all hope of life.
وہ زندگی سے ہاتھ دھو بیٹھا۔
96. You are wrong.
تم غلطی پر ہو۔
97. This word is wrong.
یہ لفظ غلط ہے۔

98. Please excuse me.

مجھے معاف کیجئے۔

99. He tried very hard but in vain.

اُس نے بہت ہاتھ پاؤں پیٹے مگر بے فائدہ۔

100. Long live the King ?

اے خدا ہمارے بادشاہ کو عرصہ دراز تک سلامت رکھے۔

PART III.

Miscellaneous Exercises.

EXERCISE 1.

1. How old are you now?
 2. This is a very sad story.
 3. I am sorry to see you in this wretched state.
 4. Let them all come here one by one.
 5. They all began to weep bitterly on seeing me.
 6. He asked me for his book.
 7. Ask him where he lives.
 8. He was much surprised on hearing this news.
 9. When he had finished relating his adventures, I began to speak.
 10. Describe every thing in detail.
- | | | | | |
|----------------|--------------|------------|---------|------------------|
| sad | افسوس ناک | bitterly | زار زار | آزارہیں مار کر - |
| wretched state | پریشان حالت | adventures | سرگزشت | |
| one by one | باری باری سے | in detail | مفصل | |

EXERCISE 2.

1. If you do not learn now, you will regret it all your life.
2. Had you followed my advice, it would have been better for you.
3. A truthful man will never tell a lie.
4. He did not hesitate in the least.
5. Months passed in this fruitless search.
6. The old man passed the rest of his days comfortably with his son.

7. I passed through several doors before I reached the King's apartments.
8. * "He made a low bow and stood with his hands folded."
9. I saluted him and † "he returned my salutation."
10. He smiled and said.

to regret پچھتاؤنا
 to follow one's advice کسی کی صلاح ماننا
 to hesitate پس و پیش کرنا - کامل کرنا
 a bit ذرا بھي
 to smile مسکرائنا
 * اس نے جھک کر سلام کیا اور دست بستہ
 کہڑا ہوا
 † اس نے میرے سلام کا جواب دیا

EXERCISE 3.

1. He made his ablutions and said his prayers.
2. ‡ "I could not keep from laughing" on seeing him in that disguise.
3. He very kindly § "enquired after my health."
4. He is § "good for nothing".
5. This is a very useful book.
6. He was compelled to go to Europe for a change of air.
7. I gladly agree to what you propose.
8. He introduced me to the Magistrate of the city.
9. I thanked him for his kindness and took my leave.
10. I received this watch as a present from my friend.
- ‡ نکما - نالایق § میری خیر و عافیت پوچھی § میں بے اختیار ہنس پڑا
 useful مفید to introduce تقریب کرنا
 change of air تبدیل آب و ہوا as a present بطور نذر کے

EXERCISE 4.

1. He made them understand that he would soon return.
2. He said that he was very sorry for the fault he had committed
3. You are going now, but you ought to have gone there yesterday.
4. He was released on bail.
5. I borrowed one hundred rupees at 3 per cent. interest.
6. They stood security for me.
7. He ought to be ashamed of his conduct.
8. He promised them that he would do it as soon as he could.
9. I will try my best to help him.
10. The chief addressed the messenger saying.
 to be released رہا ہونا security ضامن
 bail ضمانت my best اپنے مقدور ہوں
 per cent. فی صد to address مخاطب ہونا (سے)
 messenger پیغامبر

EXERCISE 5.

1. When are you going to be married ?
2. The king gave his daughter in marriage to the young prince.
3. She married him when she was twenty years old.
4. He was a generous, just and wise king.
5. It is incumbent on every Mussalman to make a pilgrimage to Mecca.
6. The plan you acted on has answered well.
7. They accepted every plan we proposed.
8. Such men as are false to their friends should always be avoided.

9. * *It was very unfortunate that you were taken ill.*
 10. He did not know that his father had been shot.

generous	سخی	incumbent	لازم
just	منصف	pilgrimage	حج
بڑی بد قسمتی کی بات ہے *			

EXERCISE 6.

- The King now told them what to do.
- All men should †*profit by this lesson.*
- They blamed their rash and imprudent friend for giving them such bad advice.
- They ought rather to have blamed themselves for having listened to him.
- This mistake was made entirely through your own fault.
- I wish to know precisely how it happened.
- A goods train collided with a passenger train.
- The engine was derailed.
- Two third class carriages were badly smashed up.
- I heard of this only yesterday.

† اُس سے سبق حاصل کرنا			
to blame	الزام لگانا	to collide	لڑ جانا
	to be derailed	پٹری سے اتر جانا	

EXERCISE 7.

A blind man, carrying a lantern in his hand and a pitcher on his shoulder, was walking along one night, when he was met by a thoughtless young fellow, who laughed at him and said "O fool! day and night must be alike to you of what use can this lamp be to you?"

EXERCISE 8.

One morning I met a lame man in a lane. He had not gone far when his stick broke. Being helpless he sat down by the side of a white gate, and did not know what to do. There was nobody to help him. By chance, a kind-hearted boy passed by that place on the back of a black mare. He took pity on the lame man, and helped him to ride on her, while he went by his side to his hut, which was one mile off. When the lame man reached home, he was happy, and blessed the boy for what he had done.

EXERCISE 9.

There lived in Bagdad a poor porter named Hindbad. One day when the weather was excessively hot, he was carrying a heavy load on his head from one end of the city, to the other. Being very weary, and having still a great way to go he came, to a street, whose pavement was sprinkled with rosewater and where a gentle breeze was blowing. Delighted with this cool and charming spot, he placed his load on the ground and sat down to rest himself for a while near a large house. He wished to know whose residence it was, for not having any occasion to pass that way, he was unacquainted with names of its inhabitants.

rose-water	كُلاب	occasion	اتفاق
gentle	قَهْدِي قَهْدِي	unacquainted	نَادِاف
charming	دَلْفَرِيب	inhabitant	بَاشَنَدَه

EXERCISE 10.

In the house of a certain person, a bag of money was stolen. The owner of the house gave information to the judge

of the city. The judge immediately summoned all the people of the house before him, but after much investigation he was unable to detect the thief. At last he said to them, "To-night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch longer than those of the rest." Having said this, the judge gave each a stick and dismissed them.

information (f)	اطلاع	judge	قاضی
summon	طلب کرنا	investigation (f)	تعمیقات

EXERCISE II.

On a very cold wintry night, while the master of a school was out, a boy happened to leave the door half open, and on a sudden a large black bear walked into the school. The boys were in terror. Some ran to the door, while others fled to their beds. One big fellow jumped out of the window, Two or three little girls hid themselves under the table, but one brave boy seized a piece of stick, and told the girls not to be afraid, for he would protect them. The bear did not harm any one. It seemed to feel very glad to get into such a warm snug place. After sitting there for a short time, it walked up to the wall of the school room where the food baskets of the boys were hanging.

to harm

نقصان پہونچانا

to protect

حفاظت کرنا

EXERCISE 12.

As the barber had gone on ahead, I made haste after him but it so happened that as we entered the village all the cattle were coming in from grazing, and the barber passing down the street close to a bullock, I missed him, nor could

I tell which way to turn. In this dilemma I said to myself "I cannot possibly see my way. I had better take hold of a bullock's tail, and when he reaches his home, I will ask his owner the way to my father-in-law's house." So seizing a bullock's tail, and holding on to it with a tight grip, I walked patiently along.

dilemma میرانی cattle مریشی (Mas. pl.)

EXERCISE 13.

As soon as Abul Hasan entered his room he called his mother, and ordered a light to be brought. He requested the Caliph to sit down on a sofa, and then seated himself near him. After a little while dinner was served on the table, and they both began to eat without ceremony. When they had finished Abul Hasan's mother cleared the table and placed upon it some fruit and wine. She then retired, and appeared no more. Abul Hasan first filled his own glass and then his guest's; and after they had drunk sometime, and talked of different subjects, the Caliph seeing that he was intoxicated, asked if he would again invite him to his house.

without ceremony بے تکلف

EXERCISE 14.

It appears from the evidence of Ram Lal, brother of the deceased man Madho, that about midnight of the 26th July 1926, Madho came to him where he was sleeping by the buffaloes, and awoke him, saying that there were thieves in the house. He also suggested that he, Ram Lal should stand at the western door to catch the thieves if they ran that way, while he himself went round to the eastern door. Ram Lal states that as he stood by the western door he heard a cry from his brother—"The thief has killed me;" he ran

“ The thief has killed me ;” he ran to his assistance, and by the small door on the east, he saw his brother and the accused in court struggling on the ground.

EXERCISE 15.

Har Sahai, Ali Hasan and Sheonandan came up and the four of them threw themselves on the thief, and snatched away a knife that he had in his hand. He was secured by ropes. Madho was bleeding from wounds in his side, back and throat ; he was taken to the police station, and was able to make a report, but died shortly after, when being carried to the headquarters' dispensary on a litter. Some jewellery and other articles, pots and pans were found tied up in a bundle near the scene of the struggle, as also some Rs. 4 in cash, which was concealed in the accused's loin cloth, and appeared to be likewise stolen property.

evidence	شہادت	headquarters	صدر
accused	ملزم	dispensary	شفابخانہ
court	عدالت	stolen property	چوری کا مال—مال مسروقہ

EXERCISE 16.

Once upon a time a poor farmer and his wife, having finished their day's labour and eaten their frugal supper, were sitting by the fire, when a dispute arose between them as to who should shut the door, which had been blown open by a gust of wind. “ Wife shut the door,” said the man. “ Husband, shut it yourself,” said the woman. “ I will not shut it, and you shall not shut it”, said the husband, “ but let the one who speaks the first word shut it.” This proposal pleased the wife exceedingly, and so the old couple, well satisfied, retired in silence to bed. In the middle of the night

they heard a noise, and peering out, they perceived that a wild dog had entered the room, and that he was busy devouring their little store of food.

EXERCISE 17.

At least 300 persons were burnt to death in a fire which destroyed the Flores Theatre. Several men sprang up to attempt to extinguish the flames, and in so doing knocked over the stand, thus adding to the danger. The fire spread with terrible rapidity, and before the majority of the audience realized what had happened the back part of the lower floor was blazing. The exact number of lives lost cannot be ascertained until a complete enquiry has been made. It is, however, believed that the death roll is at least 300.

EXERCISE 18.

Information has been received of a daring dacoity committed in village Ghazipur, only seven miles from Bhola sub-division in the District of Backergunj. The place is called Ghazipur bunder or mart, and contains big shops and godowns of mahajans or traders. On the night of the 4th instant, a number of dacoits, carrying acetylene gas lamps, and armed with guns, revolvers and lathies raided the bazar. The dacoits appeared to belong to the respectable classes.

dacoity	دَاک	mart	مَندِی
sub-division	پَرگنہ	dacoits	دَاکُو
district	ضلع	armed	مسلح
respectable classes		معزز فرقے	

EXERCISE 19.

They first of all attempted to loot the shops. The victim of the dacoity is a baniah named Durga Charan Kundu,

an influential shopkeeper in the bazar. The dacoits broke open the shop and began to loot it. The bazar people soon assembled near the shop, but before any serious resistance was offered the dacoits effected their escape by means of a boat. The exact amount of the loot is not yet known, but it is believed that the baniah suffered a loss of about fifty thousand rupees. The inmates of the shop were not injured by the dacoits.

influential	مؤثر	victim	شکار
amount		مقدار	

EXERCISE 20.

At last all these misfortunes came to an end I arrived safely at Baghdad. I went immediately to wait upon the Caliph, and gave him a faithful account of my embassy. This prince told me that my long absence had occasioned him some uneasiness, but that he had always hoped God would preserve me from every misfortune. When I related to him the adventure of the elephants, he appeared to be much surprised, and would never have given credit to it, had not my sincerity been well-known to him. He thought this story to be so curious that he ordered one of his ministers to write it in letters of gold, and to preserve it in his treasury. I retired very much satisfied with the honours and presents I received, and after that I passed my days happily with my family, relations and friends.

EXERCISE 21.

I spent my days now in great perplexity and anxiety of mind, expecting that I should, one day or other, fall into the hands of these merciless creatures; and if I did at any time

venture abroad, it was not without looking round me with the greatest care and caution imaginable; and now I found to my great comfort, how happy it was that I had provided for a tame herd of goats; for I durst not, upon any account, fire my gun, especially near that side of the island where they usually came, lest I should alarm the savages; and if they had fled from me now, I was sure to have them come back again, with perhaps two or three hundred canoes with them, in a few days and then I knew what to expect.

to venture جرأت کرنا

EXERCISE 22

It happened one day about noon going towards my boat, I was exceedingly surprised with the print of a man's naked foot on the shore which was very plain to be seen in the sand. I stood like one thunder-struck, or as if I had seen an apparition; I listened. I looked round me, I could hear nothing, nor see anything; I went up to a rising ground to look farther; I went up the shore and down the shore, but it was all one. I could see no other impression but that one, I went to it again to see if there were any more, and to observe if it might not be my fancy; but there was no room for that, for there was exactly the very print of a foot, toes, heel and every part of a foot.

EXERCISE 23.

How it came thither I knew not, nor could in the least imagine. But after innumerable fluttering thoughts like a man perfectly confused and out of my self, I came home to my fortification, not feeling as we say, the ground I went on, but terrified to the last degree. looking behind me at every two or

three steps, mistaking every bush and tree, and fancying every stump at a distance to be a man ; nor is it possible to describe *how many various shapes affrighted imagination represented things to me in**; how many wild ideas were found every moment in my fancy.

fluttering thoughts (f) اھلڑبھٹ

self آپ

خرف کے مارے چیریں نیا سے نیا نظر اتی تئیں (چڑھے کا بچھ شیر معلوم
ہوتا تھا اور اپنا ہی سایہ بھرت نظر آتا تھا) —

EXERCISE 24.

I returned him a thousand thanks for all his favours, and embarked. We then set sail, and stopped at some islands to take in fresh provisions. Our vessel having come to a port, we lunched there and not being willing to venture by sea to Balsora, I landed my portion of the ivory, and resolved to proceed on my journey by land. I sold my ivory for a large sum of money, and purchased a variety of curious things for presents, and when my equipage was got ready, I set out in company of a large caravan of merchants. I was a long time on the way and suffered much, but endured all with patience, consoling myself with the reflection that I had nothing to fear from the seas, pirates, serpents or other perils I had gone through.

port سمندر کے قراں (f) ہندو pirates

perils خطرے

EXERCISE 25.

A serious outrage was committed in Calcutta on the 15th February 1908. The Deputy Magistrates were proceeding home in a hired carriage when a man approached the

vehicle and threw some liquid from a basin through the window. It splashed upon the face of one and upon the hands and clothes of the other. They thought at first it was water, but pain suddenly showed that it was some acid. Khetar Mohan's face was badly injured but his eyes were saved by the spectacles he was wearing. The Deputy Magistrates are convinced that the outrage was due to revenge. They had to deal with some bad characters very severely a few days before.

serious outrage	سنتت جرم
acid	تیزاب

EXERCISE 26.

Siraj-ud Daula, after leaving Bhagwangola, landed at Rajmahal to cook some food for his wife and daughter near the hut of a faqir whom he had formerly oppressed. This man immediately gave information of his arrival to those who were in pursuit of him, and they came up and seized him. He used the most humble entreaties to those men, whom a week before he would hardly have spoken to ; but deaf to all his cries, they plundered him of all his gold and jewels, and conveyed him back to Murshidabad. When he was brought to the city, Mir Jafar had taken his usual nap after a large dose of opium.

Opium افيون

EXERCISE 27.

His son Miran, one of the most profligate men of the age, hearing that Siraj-ud Daula had come, ordered him to be confined near his own apartments, and in an hour or two proposed to his friends to go and murder him, but they one and all refused. At length a wretch, who had been bred up by Nawab Ali Vardi Khan, offered to do the bloody deed. As

soon as he entered the room the unfortunate prince, knowing his errand exclaimed in a tone of remorse. " I must die to atone for Husain Quli Khan's murder." He had no sooner pronounced these words than the assassin lifted his sabre and hacked him to pieces. After his death, his body was carried through the crowded streets on an elephant to the burial ground.

Wretch كيهفت

EXERCISE 28.

My fears were not groundless. After the elephants had stared at me for some time, one of the largest twisted his trunk round the foot of the tree, and shook it with such violence that he tore it up by the roots, and threw it on the ground. I fell with the tree, and the elephant taking me up with the trunk, laid me on his back, where I sat more like one dead than alive with my quiver on my shoulder. He put himself at the head of the rest, who followed him in a troop, and carried me to a place where he laid me down on the ground, and retired with the rest. Conceive my situation ! I thought myself to be in a dream. At length after having lain for some time, and seeing the elephants gone, I got up, and found I was upon a little hill covered with the bones and teeth of elephants.

Groundless بیجا quiver (م) ترکش

EXERCISE 29.

Owing to the recent heavy rains there have been a series of fatal accidents in the city and the neighbouring villages

A few days ago a whole family of villagers, consisting of six adults and two children were crushed to death under the ruins of a brick-built house which fell in a certain village. A number of corpses of men and children have since been floating in the river. Two houses fell down in the city; under one three persons were found dead, and no fewer than six men were said to have been buried in the debris of the other, the roof of which gave way during the night. Of these only two men escaped death. On the same night a violent thunderstorm broke over the station. The barracks of the soldiers were struck by lightning. There were several men in the room at the time, but only one was injured by a piece of glass which was driven into his foot.

Accident فتنه fatal مهلك

EXERCISE 30.

I was surprised one early morning with seeing no less than five canoes all on shore together on my side of the island and the people who belonged to them all landed, and were out of my sight. Seeing so many and knowing that they always came four or six, or sometimes more in a boat, I could not tell what to think of it, or how to take my measures to attack twenty or thirty men singlehanded. I therefore lay still in my castle, perplexed and discomforted. Having waited a good while to hear if they made any noise, and being, at length, very impatient, I set my guns at the foot of my ladder, and climbed up to the top of the hill. Here I observed by the help of my perspective glass, that the savages were no less than thirty in number, that they had a

large fire kindled and that they had meat dressed. While I was thus looking on them, I perceived two miserable wretches dragged from the boats for the purpose of being killed.

Perspective glass دوربین

Arabic Broken Plurals.

<i>English.</i>	<i>Singular.</i>	<i>Plural.</i>	<i>English.</i>	<i>Singular.</i>	<i>Plural.</i>
Effect	اثر	آثار	Tribe	قوم	اقوام
Affair	امر	امور	Saying	قول	اقوال
Noble	امير	أمرأ	State	حال	احوال
Saint	دلي	اوليا	Kind	قسم	اقسام
Favourite	عزیز	اعزة	Direction	طرف	اظراف
Relative	قريب	اقربا	Time	وقت	ارقات
Companion	صاحب	اصحاب	Disease	مرض	امراض
Sage	عالم	علما	Sultan	سلطان	سلاطين
Doctor	حكيم	حكما	Merit	وصف	اورصاف
Governor	حاكم	حکام	Caliph	خليفة	خلفا
Order	حكم	احكام	Person	شخص	اشخاص
Beggar	فقير	فقرا	Day	يوم	ايام
Minister	دزير	دزرا	Portion	جز	اجزا
Student	طالب	طلبا	Island	جزيرة	جزائر
Duty	فرض	فرائض	Result	نتيجة	نتائج
Benefit	فائدة	فوائد	Precept	مسألة	مسائل
Thing	شئ	اشيا	Letter	حرف	حروف
Poor	غريب	غربا	Letter	خط	خطوطا
Country	مُلك	ممالک	Doubt	شك	شكوك
King	مَلِك	ملوك	Custom	رسم	رسوم
Angel	ملك	ملائك	Knowledge	علم	علوم
Property	مُلك	املاك	Art	فن	فنون
Act	عمل	اعمال	Book	کتاب	کتاب
Act	فعل	اعمال	Rule	قاعدة	قواعد

Vocabulary to the Christian Brothers' Urdu Grammar.

able	لاائق - قابل	admit, to	داخل کرنا - تسلیم کرنا
ablution	وضو	admittance	داخل
abound, to	کثرت سے ہونا	adult	بالغ
about	تقریباً - کوئی	adulteration	آمیزش - ملاؤ
above	اوپر	adventure	حادثہ
absent	غیر حاضر	advice	صلاح
abstract	خلاصہ	advice, to	صلاح دینا
abuse	کالی	affair	معاملہ - امر
accept, to	قبول کرنا	affirm, to	تصدیق کرنا
acceptance	قبولیت	affix	لگانا
accident	حادثہ	affright	تد - خوف
accidental	اتفاقہ	afraid	خوف زدہ
accompany, to	ساتھ ہونا	Africa	افریقہ
accompaniment	ہمراہی	after	پیچھے - بعد
according to	(کے) مطابق - موافق	again	پھر
accordingly	چنانچہ	against	خلاف
account	حساب	age	عمر
accusation	الزام - تہمت	agency	آرت
accuse	(پر) تہمت لگانا	agent	کیل
across	پار	ago	ہوا - گذرا
act	کام - فعل - عمل	agree, to	راضی ہونا - متفق ہونا
action	کام فعل - عمل	agreement	اتفاق
active	چالاک - چست	agriculture	کاشتکاری - زراعت
acquaint, to	واقف کرنا	agriculturist	کاشتکار - کسان
acquaintance	واقفیت	aim	ہمت
acquire, to	حاصل کرنا	alas	افسوس
add, to	جمع کرنا - جوڑنا	alive	زندہ - جیتا
address	پتہ	allow, to	اجازت دینا
adjective	اسم صفت	allowance	جہتہ

alms	خیرات	around	گرد - چارونطرف
alone	تنہا - اکیلا	arrange, to	انتظام کرنا - بندوبست کرنا
alphabet	حروف تہجی	arrangement	انتظام - بندوبست
also	بھی	arrest, to	گرفتار کرنا - پکڑنا
although	اگرچہ	arrival	آمد - پہونچ
always	ہمیشہ	arrive, to	پہونچنا
amazed	حیران - متعجب	art	ہنر
amazement	حیرانی - تعجب	article	شے - چیز
among	درمیان - میں	as	جیسے
amount	تعداد - میزان	ascertain, to	معلوم کرنا - دریافت کرنا
amulet	تعویذ	ashamed	شرمندہ
angry	غصہ - ناراض - خفا	ask, to	پوچھنا
animal	جانور	asleep	سریا ہوا
anna	آدھ	as long as	جب تک
another	دوسرا - ایک اور	as much	جتنا
answer	جواب	ass	گدھا
anxiety	فکر - تردد	assassin	قاتل - خونہی
anxious	فکرمند - متردد	assassinate	قتل کرنا - خون کرنا
aorist	مضارع	assassination	قتل - خون
apartment	کمرہ	assemble	جمع ہونا or کرنا
apparition	ہجرت	assembly	مجمع - مجلس
appear, to	نظر آنا - معلوم ہونا	assist	مدد دینا - مدد کرنا
appearance	صورت	assistance	مدد - سہارا
application	درخواست	assistant	مددگار
apply, to	درخواست کرنا - لگانا	as though	گریا
appoint, to	مقرر کرنا	astonish	متعجب کرنا
appointment	تقرر	astonishment	تعجب - حیرانی
approach	نزدیک آنا - پہونچنا	as soon as	جرتھی
arm (weapon)	بارود - ہتھیار	astrologer	جرتشی - ہیئت دار
armament	سامان جنگ	astrology	جرتش
army	فوج - لشکر	astronomer	نجومی

astronomy	نجوم	battle	لڑائی - معرکہ - جنگ
assuredly	ضرور - بیشک	battlefield	میدان جنگ
attack	حملہ	bazar	بازار
at all	مطلق	bear, to	برداشت کرنا - سہنا
at daybreak	ترکے	beard	دائری
at last	آخر	beating	مار
at once	فوراً	beautiful	خوبصورت
attempt	کوشش	beauty	خوبصورتی
audience	حاضرین	because	کیونکہ - چونکہ
avoid	بچنا - پرہیز کرنا	become, to	ہونا
awake	بیدار - جگا ہوا	bed	پلنگ
away	دور	before	پہلے - پیشتر - قبل - آگے
awkward	بے ڈھنگا	beg, to	مانگنا
awkwardly	بے ڈھنگے پن سے	beggar	فقیر
awkwardness	بے ڈھنگا پن	beggary	قترائی
		begin, to	شروع کرنا

B

		beginning	آغاز - شروع - ابتدا
		behind	پیچھے
back	پہر - واپس - پشت - پیٹھ	behold	دیکھنا
bad	برا - خراب	believe, to	یقین کرنا
bag	تھیلی - تھیلا	belong, to	(کا) ہونا
bail	ضمانت	below	نیچے
ball	گیند	beneath	نیچے
bank	کنارا	benefit	فائدہ - نفع
barber	حجام - نائی	better	بہتر اور اچھا
barley	جر	between	میں - درمیان
barrack	بارک	beer	بیر شراب
basin	چلمچی - برتن	bird	پرندہ
basket	ٹرکری	bit	تکڑا
bathe	نہانا - غسل کرنا	bitter	کڑوا

black	کالا	British	انگریزی
blame, to	الزام لگانا - تہمت لگانا	brow	بھروسہ
bleed, to	خون بہنا or نکلنا	build, to	تعمیر کرنا - بنانا
bless to	برکت دینا - دعا دینا	building	مکان - عمارت
blind	اندھا	bull	سائڈ
blood	خون - لہر	bullock	بیل
bloody	خون میں بھرا ہوا	burden	بوجھ
blow, to	پھونک مارنا	burial	تجہیز و تکفین
blue	نیلا	burn, to	جلنا - جلانا
boat	ناؤ - کشتی	burst, to	پھوٹنا - پھٹنا
body	بدن - جسم	bury, to	گازنا - دفن کرنا
bombardment	گولہ باری	bush	جھاڑی
bone	ہڈی	busy	مشغول
book	کتاب	but	مگر - لیکن
be born, to	پیدا ہونا	butcher	قصاب - قصائی
borrow, to	قرض لینا	buy, to	خریدنا - مول لینا
both	دونوں		
bow	نمان		
box	صندوق		
branch	شاخ - ٹہنی - ڈالی	calamity	آفت - بلا
brave	بہادر - دلیر	call, to	بلانا
bravo	شاباش	camel	اونٹ
break, to	توڑنا	camp	اشکرگاہ - پڑاؤ
breakfast	حاضری - ناشتہ	canal	نہر
brethren	برادری - بھائی بند	canoe	دونگی
bribe	رشوت - گھونس	cap	ٹوپی
bribe, to	رشوت دینا	capable of	لائق - قابل
brick	اینٹ	capital	پایہ تخت - دارالخلافت
bride	دلہن	captain	کپتان
bridegroom	دولہا	capture, to	گرفتار کرنا
bring, to	لانا	caravan	قافلہ

C

cards (for playing)	قاش	class	درجہ-جماعت
care	پرور	clean	صاف
care, to	پرور کرنا	clean, to	صاف کرنا
carpet	فرش	cleanliness	صفائی
carry, to	لیجانا	clear	صاف
carriage	ٹاڑی	clear, to	صاف کرنا
cart	ٹاڑی-چھکڑ	clearly	صاف صاف
castle	قلاعہ	clever	ہوشیار
cat	بلی	climb, to	چڑھنا
catch, to	پکڑنا	clothes	کپڑے
cattle	مویشی	clothe, to	کپڑا پہنانا
caution	احتیاط	cloud	بادل-ابر
cent. per	فیصدی	coat	کوٹ
certain	کوئی	cock	مرغا
certainly, indeed	بیشک-البتہ	cold	سرد-ٹھنڈا
certainly	ایضاً	collect, to	جمع کرنا-اٹکھا کرنا
chain	زنجیر	collide, to	ٹکڑ ہونا
chair	چوکھی-کرسی	colour	رنگ
chance, by	اتفاق سے-اتفاقاً	colour, to	رنگنا
change of air	تبدیل آب و ہوا	come back, to	واپس آنا
character	چالچلن	come out, to	نکلنا
charm, a	تعویذ	comfort	تسلطی-آرام
charming	دلغریب	comfortable	آرام دہ
chase, to	پیچھا کرنا	commit, to	کرنا
chief	سردار	commonly	عموماً
Christian	عیسائی	company	ساتھ
city	شہر	comparison with, in	بہ نسبت
civil, <i>adj.</i>	خلیق	compelled, to be	مجبور ہونا
clap hands	ٹاکی بجانا	complete	پورا-تمام-مکمل
clarified (butter)	گھی	conceal, to	چھپانا

conceive, to	ذیال میں آنا	cow	ماعے
concerning	نسبت۔ بابت	creature	جانور۔ مخلوق
condition	حالت	credit	قرض۔ ادھار
conduct	پالچان	cricket	کرکٹ
conduct, to	رہبری کرنا۔ اے جانا	crop	فصل
confine, to	نظر بند کرنا - قید کرنا	crow	کرا
confuse, to	حیران کرنا	cruel	بے رحم۔ ظالم
conquer, to	فتح کرنا	cry, to	ردنا
consent	رضامندی	cunning	چالاک۔ سیانا
consent, to	راضی ہونا	curds	دھی
consequence	نتیجہ۔ سبب	curious	عجیب
console, to	تسلی دینا	cut-off, to	کاٹ ڈالنا
continually	لگاتار۔ برابر		
continue, to	جاری رکھنا or رہنا	D	
conversation	بات چیت۔ گفتگو	dacoit	ڈاکو
convey, to	ایجانا	dacoity	ڈاکہ
cook, to	پکانا	daily	روز - روزمرہ
cooked, to be	پکنا	dancing	ناچ
cool	ٹھنڈا	danger	خطرہ
copper	تانبہ	dare	جرات کرنا
corpse	لاش	dark	اندھیرا
cost, to	دام لگنا۔ روپیہ لگنا	darwesh	درویش
costly	قیمتی	date	تاریخ
cotton	ردئی	daughter	بیٹی۔ دختر
country	ملک	dear	مہنگا۔ گران
couple	چوڑا۔ دو	death	موت۔ وفات
court	عدالت	debris	ملبہ
courtesy	تواضع۔ خلق	deceased	مترقی
cover, to	دھکنا	deceit	دغا۔ فریب

deceive	دھوکھا دینا	difficulty	مشکل
defeat	شکست	dilemma	حیرانی۔ پریشانی
degree	درجہ	direct, to	ہدایت کرنا
delay	دیر	direction	سمت۔ طرف
delay, to	دیر کرنا	dirty	میلّا
Delhi	دہلی۔ دلی	disappear, to	غائب ہونا
delight	خوشی۔ مسرت	disappoint, to	مایوس کرنا
delight, to	خوش ہونا۔ مسرور ہونا	disappointment	مایوسی
denote, to	ظہر کرنا	discomfort	بے آرامی۔ تکلیف
depart, to	روانا ہونا	discover, to	دریافت کرنا
department	محکمہ	disgrace	بیعزتی
departure	روانگی	disgrace, to	بیعزت کرنا
derailed, to be	پٹری سے اتر جانا	disgraceful	بیعزتی or بدنامی کی بات
descendant	اولاد	disguise	بھیس
describe, to	بیان کرنا	disguise, to	بھیس بدلنا
desert	ریگستان۔ صحرا	disgust	گھن۔ نفرت
desert, to	ساتھ چھوڑنا	dishonest	بے ایمان
desire	خواہش۔ آرزو	dismiss, to	برخواست کرنا۔ موقوف کرنا
desire, to	چاہنا۔ خواہش کرنا	dismount, to	اترنا
desirable	پسندیدہ	disobey, to	حکم نہ ماننا۔ حکم عدولی کرنا
detail	تفصیل	disobedience	حکم عدولی
determine	ارادہ کرنا	disobedient	نافرمان بردار
determination	ارادہ	dispensary	ہسپتال۔ دوا خانہ
devour	کھا جانا	displeased	ناخوش۔ ناراض
deputy	نائب	dispute	بھٹ۔ جھگڑا
devotion	عبادت	distinguish, to	پہچاننا۔ تمیز کرنا
die, to	مرنا	district	ضلع
different	مختلف۔ جدا	disturb, to	خلل ڈالنا
difference	فرق	disturbance	خلل اندازی
difficult	مشکل	doctor	حکیم۔ ڈاکٹر

donkey	گدھا	educator	تعلیم دینے والا - معلم
door	دروازہ	educate, to	تعلیم دینا
double	دگنا-دوچند-دھرا	effect	اثر
doubt	شک	egg	انڈا
dove	ناختہ	elbow	کہنی
drag, to	گھسیٹنا	elegant	خوشنما
draw, to	کھینچنا	elephant	ہاتھی
dream	خواب	embrace, to	بغلگیر ہونا - گلے لگانا
dress	پوشاک-لباس	employ, to	نوکری رکھنا-کام میں لانا
dress, to	کپڑا پہننا	empire	سلطنت
drink, to	پینا	end, to	ختم کرنا
drive, to	ہانکنا	enemy	دشمن-مخالف-غنیم-عدو
driver	ہانکنے والا	endeavour	کوشش
drown, to	دبوٹا	endure, to	برداشت کرنا - سہنا
dull	کندذہن	endurance	برداشت
during	میں	engaged, to be	مشغول ہونا
E		English	انگریزی
		enlist, to	بھرتی کرنا
		enough	کافی
		enquire	پوچھنا-دریافت کرنا
		enraged, to be	غضبناک ہونا
		equivalent	برابر
		equal	برابر
		erect	کھڑا - سیدھا
		erect, to	کھڑا کرنا
		ever	کبھی - ہمیشہ
each	ہر - ہر ایک	every	ہر - ہر ایک
eagle	عقاب	everyone	ہر ایک
ear	کان	everything	ہو چیز
early	سویرے	everywhere	ہر کہیں
earn, to	کمانا		
earth	زمین - مٹی		
earthquake	زلزلہ - بھونچال		
eat, to	کھانا		
east	پُرب - مشرق		
eastern	پُربی-مشرقی		
education	تعلیم-لکھنا پڑھنا		

evening	شام	fan	پنکھا
except	سوا - سواے	far	دور
exception	مستثنیٰ	farther	اور دور
exchange, to	بدلنا	farmer	کسان - زمیندار
exceedingly	نہایت	fast, to	روزہ رکھنا
exceed, to	سے زائد ہونا	fasten, to	باندھنا
exercise	مشق	fast, to run	تیز دوڑنا
exercise, to	مشق کرنا	fast day	روزہ کا دن
exist, to	ہونا - موجود ہونا	fashion	وضع
express, to	ظاہر کرنا	father	والد - باپ
expect, to	انتظار کرنا - امید کرنا	father-in-law	خسر - سسر
expectancy	انتظار - امید	fat n.	چربی
explorer	سیاح	fat adj.	مورتا
explode, to	پھٹنا	fatal	مہلک
extra	زائد	fear	خوف - ڈر
extract, to	نکالنا	fear, to	ڈرنا
eye	آنکھ	feel, to	معلوم ہونا
eyelash	پلک	feed, to	کھلانا
eyelid	پپڑ	female	مادہ
eyesight	بینائی - نظر	few	چند - تھوڑے
eyebrow	بھو - ابرو	fidelity	وفاداری
eyeball	دھیلا	field	کھیت - میدان
		fight, to	لڑنا
		familiar	واقف
F		finish, to	ختم کرنا
face	منہ - چہرہ	finger-ring	انگوٹھی - چوڑا
fair	صاف - گرا	finger-nail	ناخن
fall, to	گرنے	finger	انگلی
false	چھوٹا	find, to	پانا
family	خاندان	first	پہلا
fancy	وہم - خیال		

fire	آگ - آتش	future	مستقبل
fit, to	ٹھیک آنا		
fish, to	مچھلی پکڑنا	G	
flat	چپٹا	G (letter)	گ
flesh	گوشت	game	بازی - شکار
flight	آزان	garden	باغ
floor	فرش	gardener	باغبان - مال
float, to	تیرنا	gardener's wife	مال
flower	پتھر	gate	دھاتک
fodder	چارہ	general	سپہ سالار
fond	مشاق	generally	عمرماً - اکثر
food	کھانا	generous	سخی
foot	پاؤں - پیڑ	gentle	شریف
for the sake of	خاطر - لئے - واسطے	get, to	پانا - ملنا
fortnight	دو ہفتہ	get frightened	ترنا
for nothing	ناحق - بیبائڈہ	get permission	اجازت پانا
forget, to	بھولنا - فراموش کرنا	get up, to	اٹھنا
forbid, to	منع کرنا	get wet, to	بھینگنا
fort	قلعہ	girl	لڑکی
forest	جنگل	give to	دینا
fortunately	خوش قسمتی سے	give credit, to	داد دینا
friend	دوست	give way	گرنے
friendly	دوستانہ	glad	خوش
friendship	دوستی	gladly	خوشی سے
frighten	ترانا	goat	بکری - بکرا
front, in	سامنے - آگے	God	خدا
fruit	پھل - میوہ	go about	چلنا - پھرنا
funny	عجیب	gold	سونہ - طلا
furlough	رضا	goldsmith	سنار
future, in	آئندہ	goldsmith's wife	سنار

Good God	سبحان الله	hang, to	لٹکانا
goods	اسباب	hanged, to be	پہانسی پانا
good for nothing	کچھا	happy	خوش
Government	سرکار	happiness	خوشی
Governor	حاکم	hard	سخت
gram	چنا	hardship	زحمت - تکلیف
grant, to	منظور کرنا	hard-up, to be	تنگدست ہونا
grass	گھاس	hate, to	نفرت کرنا
grave	قبر	hatred	نفرت
great	بڑا	head	سر
great many	بہتیزے	healthy	تندرست
green	سبز - ہرا	health	تندرستی
grief	رنج - غم	hear to	سننا
grieve, to	رنج کرنا	heard, to be	سنائی دینا
grievous	سخت	heart	دل - جی
grieved	رنجیدہ	heavy	بھاری
ground	زمین	help	مدد
groundless	بیجا	help, to	مدد دینا
guard to	بہرہ دینا	helpless	ناچار - ٹنچا
guard	محافظ - بہرہ دینے والا	hence	لہذا - اسلئے
guest	مہمان	head-ache	سر کا درد
guide	رہنما	head-quarters	صدر مقام
gun	بندوق	hesitation	تامل - پس و پیش
gust	چھوڑنا	hesitate, to	تامل کرنا - پس و پیش کرنا
		hide, to	چھپانا
		high	اونچا - بلند
habit	عادت	hill	بھارتی
hair	بال	himself	اپ - خود
half	آدھا	hold, to	تھامنا - پکڑنا
hand	ہاتھ	home	گھر

H

honest	ایماندار	ill-fortune	بدقسمتی
honesty	ایمانداری	imagination	خیال - قیاس
honours	اعزاز	imaginary	خیالی
honour	عزت	immediately	جیت - فوراً
hope	امید - توقع	immersed, to be	قربنا
hope, to	امید کرنا	impatient	بے صبر
horse	گھوڑا	impression	اُپر
horror	خوف	improvement	ترقی
hospitality	مہمان نوازی	imprudent	نہایت اندیش
hospital	شفا خانہ	incessantly	مکاتار - برابر
hostile	مخالف	incident	واقعہ
hot	گرم	income	آمدنی
hour	گھنٹا	increase	ترقی
house	گھر	incumbent	لازم - فرض
in the house of	کے ہاں	indeed	حقیقت میں - تو
how	کیسے	India	ہندوستان
hunger	بھوک	individual	نفر
hungry	بھوکھا	indoor	گھر میں
hurt	چرٹ	in detail	مفصل
hurt, to	چرٹ لگنا	influential (person)	معزز
husband	شوہر - خاوند	information	اطلاع
		inform, to	اطلاع دینا
		injure, to	نقصان پہونچانا
		injustice	ناانصافی
ice	برف	ink	سیاہی - روشنائی
idea	خیال	inkstand	دوات
idiot	احمق - بیوقوف	inmates	گھروالے
idol	پج	innumerable	بیشمار
if	اگر - چر	innocent	بیگناہ - بیگھرور
ignorant	نادان	in order that	کہ - تاہ
ignorance	نادانی		

insane	دیوانہ - پاگل	jar	گھڑا - مٹکا
insert, to	درج کرنا	jewellery	زیور
inspect, to	ملاحظہ کرنا - معائنہ کرنا	Jonah	حضرت یونس
instalment	قسط	Joseph	حضرت یوسف
instant	ماتہ حال	journey	سفر
intend, to	ارادہ کرنا	joy	خوشی
intention	ارادہ	judge	منصف - جج صاحب
intellect	ذہن - سمجھہ - عقل	jump, to	کودنا
intellectual	ذہین - عقیل	jungle	جنگل - بن
intelligent	سمجھدار - عقیل	just	منصف
interview, to	ملاقات کرنا - ملنا		
interview	ملاقات		
intoxicated, to be	نشہ میں ہونا	keep to	رکھنا
interfere, to	دخل دینا	killed	مقتول
interference	دخل	kill, to	مار ڈالنا - قتل کرنا
interest	سود	king	بادشاہ - راجا
in-time	وقت پر	kingdom	سلطنت - بادشاہت
interval	عرصہ	kindness	مہربانی
introduce, to	(کے) تقریب کرنا	kind	مہربان
invest, to	تجارت میں روپیہ لگانا	kind, a	قسم
investigation	تحقیقات	kindly	مہربانی کر کے
invite, to	مدعو کرنا - دعوت کرنا	kind-hearted	رحم دل
involved, to be	مبتلا ہونا	kindle, to	سلگانا
iron	لوہا - آہن	knows, to	چاٹنا
island	جزیرہ - ٹاپر	knowledge	علم
ivory	ہاتھی دانت		

K

L

	J	labour	محنت - مزدوری
jackal	گیدڑ	lady	بیگم - خاتون
jail	جیل خانہ	lame	لنگڑا

language	زبان - بُولي	magnificent	عالی شان
lap	گود	magistrate	مجتبشريت صاحب
last, at	آخر کار	majority	بڑا حصہ
late	دیر	make, to	بنانا
latter	پچھلا	male	نر
laugh, to	هنسنا	mango	آم
lazy	سست	mankind	انسان
lean	دبلا	manner	طور - طريقہ
learn, to	سیکھنا	march, to	کرچ کرنا
leave	رخصت - چھٹی	mark	نشان
leg	ٹانگ	market	بازار
lengthen	لمبا کرنا	marry, to	شادی کرنا
lest	مبادا - ایسا نہ ہو کہ	mart	منڈی
lesson	سبق	masculine	مذکر
letter	حرف - چٹھی - خطا	master	مالک - آقا
life	جان - زندگی	maternal uncle	ماموں
like, to	پسند کرنا	maternal aunt	معمانی
likely	غالباً	matter	معاملہ - امر
list	فہرست	may	سکنا
litter	کدڑا کرکٹ	mean, to	مطلب ہونا
little	تھوڑا	meaning	معنی - مطلب
living	گزارہ - گزران	meat	گوشت
load	بوجھ	means	ذریعہ - وسیلہ
long	لمبا	measure, to	تاپنا
lord	لات	medicine	دوا
love	محبت - پیار - الفت	meet, to	ملنا
lure, to	پھیلانا	meeting	ملاقات
		member	ممبر - رن
		mendicant	درویش
made, to be	بنا	merchant	سوداگر

M

merciless	بے رحم	mule	خچر
modern	جدید	murder	قتل - خون
Mohammad	محمد	museum	عجائب خانہ
money	دولت	Muslim	مسلم
money-lender		Musalman	مسلمان
monkey		must	چاہئے
month	مہینا	my best	حتیٰ المقدور - مقدور ہو
mother	ماں		
moon	چاند - ماہتاب	N	
moreover	بلکہ	nail	نیل
morning	صبح - صبح	naked	نگنا
most	سے زیادہ	name	نام
mountain		nap	نیند
middle	بان	narration	بیان
midnight	ادھی رات	narrate, to	بیان کرنا
mile	میل	narrow	تنگ
milk	دودھ	native	باشندہ
milk, to	دھنا	nation	قوم
milkman	دودھ والا	navy	بحری فوج
mine, a	کان	navigate	جہاز رانی کرنا
mind	دل - دھیان	near	نزدیک - پاس - قریباً
minister	وزیر	nearly	صاف - ستھرا
miscellaneous	متفرق	neat	صفائی سے
miserable	پریشان	neatly	ضروری
misfortune	بدقسمتی	necessary	ضرورت
mistake	غلطی	need	ضرور ہونا
miss, to	گم کرنا	need, to	دفی
to miss one's way	راستہ بھولنا	negative	غفلت
mistress	استانی	negligence	غافل ہونا
much	بہت زیادہ	neglect, to	

neglect	پے پروائی	oath	قسم
negroes	حشی	obedience	اطاعت فرمانبرداری
neighbour	همسایہ - پڑوسی	obedient	فرمانبردار - مطیع
neighbouring	نزدیکی	obey, to	حکم ماننا
neither-nor	نہ تو - نہ	object	مقصد
never	ہرگز نہیں - کبھی نہ	oblique	آڑا
nevertheless	تاہم	observe, to	دیکھنا بھالنا
new	نیا	obtain, to	حاصل کرنا
news	خبر	occasion	موقع
next	اگلا - دوسرا	occasionally	کبھی کبھی
night	رات	occurrence	حادثہ
Noah	حضرت نوح	occur, to	واقع ہونا
nobody	کوئی نہیں	odour	بو
nobles	امرا	office	دفتر خانہ
noise	غل - شور	officer	افسر
noon	دوپہر	often	اکثر
nose	ناک	old	بدھا - پرانا
nothing	کچھ نہیں	omit, to	چھوڑ دینا
notice	اشتہار	once	ایک دفعہ - ایک مرتبہ
notwithstanding	باوجود	only	صرف - فقط
no sooner than	جوتھی	on foot	پیدل - پیادہ
note	نوٹہ - رقم	open, to	دھولنا
nourish, to	پورش کرنا	opinion	رائے
noun	اسم	oppress, to	ستانا - ظلم کرنا
now-a-days	اج کل	oppression	ظلم
nowhere	کہیں نہیں	opium	افیون - افیم
number	گنتی شمار	order, to	حکم دینا
		order	حکم
		ornament	زیور
oar	دائر - چور	other	دوسرا

otherwise	ورنہ - نہیں تو	people	لوگ
ought	چاہئے	per	فی
outrage	جرم	perfect	کامل
over	اوپر	permission	اجازت
owe, to	چاہنا	perspective glass	دوربین
own	خاص - اپنا	Persia	ایران - فارس
owner	مالک	Persian	فارسی
		person	شخص
		physician	حکیم - طبیب
		phrase	قترہ
pain	درد	picture	تصویر
pair	جوڑا - جوڑی	pigeon	کبوتر
panther	تیندوا	pilgrimage	جاگرا - حج
paper	کاغذ	pitch	رال
parents	والدین	pitcher	گھڑا
parrot	طوطا	pity	قرس - رحم
pass, to	گزرنا	place	جگہ - مقام
pass, a	رونہ	plague	وبا - طاعون
past	گزشتہ	plan	تدبیر
passenger	مسافر	play	کھیل
passive	مجبور	please	مہربانی سے
past perfect	ماضی بعید	pleasant	خوش - آئند
party	گروہ - گزلی	pluperfect	ماضی بعید
partake	شریک ہونا	plural	صیغہ جمع
patience	صبر	point	نوی
pavement	پکا فرش	possess, to	کے پاس ہونا
pay	تنقرا - ملاب	possession	قبضہ
pay, to	ادا کرنا	porter	حمال
peace	صلح	politely	خوش خلقی سے
pearl	موتی	police	پراس
pen	قلم		

pool	کُتّہ - کُلاڑ	proper	واجب
poor	غریب - مفلس	proclaim	مشتہر کرنا
possible	ممکن	prophet	نبی
possibly	ممکن ہے کہ	promise	وعدہ - اقرار
post	عہدہ	promise, to	وعدہ کرنا
potato	آلہ	prisoner	قیدی
position	موقع - رتبہ	provisions	سودا
praise	تعریف	property	جائداد - مال
praise, to	تعریف کرنا	priest	پجاری
pray	دعا مانگنا	province	صوبہ
prayer	دعا	profession	پیشہ
practice	مشق	provide, to	صہیا کرنا
practise, to	مشق کرنا	propose, to	تجویز کرنا
precede	آگے جانا	pure	خالص
precisely	تہیک تہیک	punish	سزا دینا
prefixed	آگے رکھا ہوا	punishment	سزا
premises	احاطہ	put, to	رکھنا
present, a	نذر - تحفہ	provided that	بشرطیکہ
present, to	نذر دینا	purpose	ارادہ - مطلب
presence	موجودگی - حضور	pulley	گھرنی - چوخی
presently	ابھی		
preferable	پسندیدہ		
prevalent	پہچا ہوا	quadruped	چوپایہ
proceed, to	آگے جانا	queen	ملکہ - رانی
progress	ترقی	question	سوال
progress, to	ترقی کرنا	quick	تیز
principal	اصل	quiet	خاموش
prince	شاہزادہ	quiet, to be	خاموش ہونا
pronoun	ضمیر	quite	بالکل
proficient	ماہر	quiver	ترکش

R		
rain	مینهہ - بارش	باقی رہنا
raid	دور - حملہ	یاد رکھنا
rajah	راجا	عرض کرنا
range	زد - مار	دھوانا
rapid	تیز	قریب
rash	جلد باز	درخواست
raw	کچھا	دکار ہونا
really	حقیقت میں	نتیجہ
ready	تیار	ارادہ کرنا
read to	پڑھنا	معزز
realize. to	معلوم کرنا	ارام
reach, to	پہنچنا	مقابلہ
rebel, to	بغارت کرنا	مشابہت
receive, to	پانا	واپس کرنا - لوٹانا
recent	تازہ - حال کا	کنارہ کش ہونا
recognise, to	پہچاننا	پیچھے ہٹنا
red	لال - سرخ	اتہقام - بدلہ
reflection	عکس	پستول - ملینچہ
refuse, to	انکار کرنا	انعام
refer, to	حوالہ دینا	خطرہ
regret, to	انسوس کرنا	حق
regiment	پلٹن	چھلا - حلقہ
reign	عہد - راج	اُٹھنا
relative	رشتہ دار	پکا
relate, to	بیان کرنا	دریا
religion	مذہب	سڑک
relating to	بابت	لوٹنا - چرانا
remorse	رنج - پچھتاوا	بد معاش - پاجی
remain	رہنا - باقی رہنا	چھت
		کمرہ
remains		
remember, to		
represent, to		
repeat		
repentance		
request		
require, to		
result		
resolve, to		
respectable		
rest		
resistance		
resemblance		
return, to		
retire, to		
retreat, to		
revenge		
revolver		
reward		
risk		
right		
ring		
rise, to		
ripe		
river		
road		
rob, to		
rogue		
roof		
room		

root	جز	sell, to	بیچنا - فروخت کرنا
rope	رسي	sense	عقل
rose	گلاب کا پھول	sentence	جملہ
round	گول	sentence, to	حکم or قعرے دینا
ruby	لعل - یاقوت	series	سلسلہ
ruin	بربادی	separately	عایدہ - الگ الگ
rumour	افواہ	serious outrage	سخت جرم
run, to	دورنا	serpent	سانپ
rupee	روپیہ	servant	نوکر - ملازم
rush to	جدوڑنا	serve, to	خدمت کرنا - نوکری کرنا
		set fire, to	آگ لگانا
		set out, to	روانہ ہونا
		set sail, to	(جہاز) روانہ ہونا
S	آداس - نمکین	several	کئی
sad	دلی	severely	الگ الگ
saint	خاطر	sew, to	سینا
sake	وہی	sex	جنس
same	راضی کرنا	shady	سایہ دار
satisfy, to	(سے) رخصت ہونا	sheep	بھیڑ
say good-bye	منظر	shield	دھال
scene	مدرسہ	shell	گولا
school	بیسٹروں	shewn	ظاہر کیا ہوا
scores	سمندر	ship	جہاز
sea	بیٹھک	shoe	جوتی
seat	تلاش	shop-keeper	دوکاندار
search	دوسرا	shop	دکان
second	ضمانت	shoot, to	گولی مارنا
security	دیکھنا	short	چھوٹا
see, to	سیر	shortly	عنقریب
seer	پکڑنا	shoulder	کندھا
seize, to	آپ - خرد		
self			

shout	چینخ	soft	نرم
shut, to	بند کرنا	soil	سر زمین
side	طرف	soldiers	سپاہی
sight	نظر	Solomon	حضرت سلیمان
sign	نشان - اشارہ	some	بعض - کچھ
Simla	شملہ	someone	کوئی
simply	سادہ طور پر	some other	دوسری اور
sin	گناہ	someone else	اور کوئی
since	کیونکہ	something else	اور کچھ
sincerely	سچائی سے	something or other	کچھ نہ کچھ
sincerity	سچائی	somewhere	کہیں
sing, to	گانا	somewhere else	کہیں اور
single handed	ایکلا	son	بیٹا - فرزند
sink, to	دوبنا	song	گیت
sir	جذاب - صاحب	sooner	اور جلد
sister	بھن	sorrow	رنج
sit	بیٹھنا	sort	قسم
situation	موقع	sorry	غمگیں - رنجیدہ
sky	آسمان	sound	آواز
slow	دھیمہ	sow, to	بونا
sleep, to	سونا	spectacles	عینک
slowly	آہستہ آہستہ	spend, to	خرچ کرنا
smallpox	چیچک - مٹا	spite	بغض
small	چھوٹا	spoil, to	بگاڑنا
smile, to	مسکرانا	spot	جگہ
snow	برف	spread, to	پھیلانا
so	ایسے	spring	موسم بہار
so much	اتنا	sprinkle	چھڑکنا
so soon	اتنا جلد	stale	باسی
so that	کہ	stand, to	تھڑا ہونا

star	ستاره - تارہ	sun	سورج - آفتاب
stay, to	ٹھہرنا	supper	پيالو
state	حالت	suppose, to	فرض کرنا
start, to	چلنا - روانہ ہونا	surrender	اطاعت
station	چھاؤنی	surprise	تعجب
step	قدم	surround, to	گھیرنا
stick	لکڑی - چھری	suspect, to	(پر) شبہ کرنا
still (nevertheless)	تاہم	sweeper	بھنگی - خاکروب
still (even then)	تربھی	sweeper's wife	بھنگن - مہترانی
stir	هل - چل	sweet	میٹھا
stone	پتھر	swift	تیز رو
stop to	ٹھہرنا - رکنا	sword	تلاوار
story	قصہ - کہانی	syrup	شربت
store	سامان		
straw	پندوس		
street	گلی	table	میز
strangers	اجنبی	tail	دم
strike, to	مارنا	tailor	درزی - خیاط
study	مطالعہ	take, to	لینا
student	طالب علم	take prisoner	قید کرنا
struggle	لڑائی	talk	گفتگو - بات چیت
stump	ٹہنیٹھ	tank	حوض
sub-division	پرگنہ	tea	چائے
subject	رعیت	teacher	معلم - استاد
such	ایسا	teach	سکھانا - پڑھانا
suddenly	یکایک	tear to	پھاڑنا
suffer	اٹھانا	tell to	کہنا
suicide	خود کشی	tent	ڈیرہ - خیمہ
sum	مبلغ	terrible	خوفناک
summon to	طلب کرنا	terribly	فہایت بری طرح سے

T

thank	شکر	truth	سچ
than	(کي) نسبت	trouble	تکلیف
than (in comparison with)	بمقابلہ	traveller	مسافر
theatre	ٹاٹک	try, to	کوشش کرنا
thief	چور	troops	جھنڈ - غول
thick	مورتا	travels	سفر
think, to	خیال کرنا - سوچنا	treat, to	سلوک کرنا
thirsty	پیاسا	treatment	سلوک
thing	چیز - شے	transport	بار برداری
throw, to	پھینکنا	truthful	سچا
throne	تخت	trot, to	دلکي چلنا
thus	ایسے	trunk	تنہ
thunderstorm	طوفان	treasury	خزانہ
thunderstruck	بھلی گری	tyranny	ظلم
tiger	شیر		
till	جب تک نہ	U	
tired	تھکا ہوا	ugly	بد صورت
tigress	شیرنی	unable	ناقابل
to be torn	پھٹنا	unacquainted	ناواقف
tooth	دانت	unchangeable	ناقابل - تبدیل
tone	لہجہ	uncle	چچا
touch, to	چھونا	under	نیچے
too	بھی	undergo	اٹھانا
together	ساتھ ساتھ	understand, to	سمجھنا
tower	برج	union	اتفاق
tomb	قبر	unjustly	ناحق
toe	انگوٹھا	unknown	نامعلوم
top	چوٹی	until	جب تک نہ
trade	تجارت	up	اوپر
		upon	پر

upto	تک	violence	سختی
Urdu	اردو	violent	سخت
use n.	استعمال - کام		
use v.	استعمال کرنا		
used to go about	پہرا کرتا تھا	wait, to	تھیرنا
useful	مفید - کام	wall	دیوار
usual	معمولی	walk	سیر
usually	عوماً	walk, to	سیر کرنا
utensil	برتن	wander, to	پہرنا
utter, to	بولنا	war	جنگ - لڑائی
		warlike	جنگجو
		warrior	جنگجو
vain, in	بے فائدہ	warm	گرم
valley	وادی - گھاٹی	wash, to	دھونا
various	متفرق	watch, to	دیکھنا
variety	قسم	watch	جیب گھڑی
veil	برقع	way	راہ
vehicle	گاڑی	wear, to	پہننا
velvet	مٹھل	weather	موسم
venture	جرات	weep, to	روننا
venture, to	جرات کرنا	welcome	خیر مقدم
very	بہت	welcome, to	خیر مقدم کرنا
very well	بہت اچھا	well	خداواں - کوا
verandah	برآمدہ	well done	خوب - شاباش
vessel	برتن	well-dressed	خوب لباس
victim	شکار	well-known	مشہور
victorious	فتحمند	west	پچھم - مغرب
victory	فتح	western	مغربی
village	موضع - گاؤں	wet	بھینگا
villager	دیہاتی - گاؤں والا	whenever	جب کبھی

whereas	حالانکہ	worry to	دق کرنا
while	جبکہ	worthy of	قابل - لائق
white	سفید	wound	زخم
whisper	کانا پھوسی	wound, to	زخمی کرنا
whisper, to	کانا پھوسی کرنا	wretch	کمبخت
who	جو	wretched state	پریشان حالت
who ?	کون	write, to	لکھنا
whole	پورا - تمام - سارا	wrong	غلط
whole night	ساری رات	wrong, to	برائی کرنا
whom	جسے - جسکو		
whom ?	کسے - کسکو		
wife	جورور - بیوی	Y	کُز
wild	جنگلی	yard	سال - برس
wind	ہوا	year	سالانہ
wind	ہوا	yearly	چینچ
window	کھڑکی	yell	چینچنا
winter	جائزے کا موسم	yell, to	زرد
witch	دائن	yellow	ہاں
wither, to	مرجھانا	yes	ایہی
wise	دانا	yet	دینا
woodcutter	لکڑھارا	yield, to	جوا
wonder	تعجب	yoke	جوان
wonder, to	تعجب کرنا	young	جوانی
wonderful	عجیب	youth	
wood	لکڑی	Z	
work	کام	zeal	جوش
work, to	کام کرنا	zemindar	زمیندار
word	لفظ	zenana	زنانہ
world	دنیا - جہان	zenith	اوج - عوج
worse	بدتر	zig-zag	بیچدار - چکر دار
worry	پریشانی	zinc	جست

EXAMINATION QUESTIONS.

1. What is the effect of adding جو to a noun ?
2. Give the difference in the significations of حاکم and حکیم
3. Explain معلوم ہے in some other words.
4. دعلی میں جو جو چیزیں میں نے دیکھیں پہلے کہیں نہ دیکھی تھیں
Give the force of the repetition in جو جو چیزیں
5. Translate :—
(a) Cow's milk must be sweet. (b) He must be a good man.
6. What is the difference in the signification of :—
(a) میں نے آنکھ باندھ لی (b) میں نے آنکھ باندھ دی
7. Compose sentences in Urdu with جو as a conjunction and as a relative person.
8. Differentiate between :—
(a) وہ پگڑی باندھے کر آیا (b) وہ پگڑی باندھے ہوئے آیا
9. Compose sentences in Urdu illustrating the use of :—
کرنا (habitual), چاہنا ('to wish' and 'to be on the point'), چاہئے used as a principal verb and as part of a compound verb).

10. چلتے چلتے پاؤں میں جھالے پڑ گئے
Give the force of the repetition in چلتے چلتے
11. Compose sentences in Urdu illustrating the use of اپنا - اپنے - اپنی
12. Give the difference in the significations of :—
(a) مجھ سے یہ قصور ہو گیا (b) میں نے یہ قصور کیا
13. Translate with two different constructions conveying two different senses :—
(a) I broke the glass. (b) I cut my finger.
14. Substitute لگنا for شروع کرنا and *vice versa* in the following sentences :—
(a) وہ سب مجھے دیکھ کر یوں کہنے لگے۔
(b) اُس نے پڑھنا شروع کیا۔
(c) وہ لڑکیاں اپنی کتابیں پڑھنے لگیں۔
(d) تم کس وقت لکھنا شروع کرو گے۔
15. The verb لیجانا *to take* or *to carry* is transitive in English but intransitive in Urdu. Why ?
16. Translate :—
(a) What is the meaning of this word ? (b) What do you mean by this ?
17. Translate using two different constructions :—
(a) When he saw me he said. (b) He wrote the letter and put it on the table.

JUNIOR, DECEMBER, 1934.

URDU

1. (a) Translate into ENGLISH :

- (i) وہ ہوش میں آیا -
- (ii) وہ اب ہوشیار ہے -
- (iii) کون کون آدمی وہاں تھے ؟
- (iv) وہ مجھے مارنے دوڑا -

and (b), into IDIOMATIC URDU :

- (i) My father reads his own books.
- (ii) Who is the writer of this letter ?
- (iii) Do the work in any way you can.
- (iv) I remained lying down for half an hour.

2. Give four examples of compound verbs, explaining the force of the servile, or second portion of the compound, in each case.

3. Write out in full the future tense, active (مستقبل معروف), of دیکھنا to see.

4. Translate into ENGLISH :

لڑکے چھٹیوں کے چاؤ میں خوش تھے - کہنے لگے جناب
ساتھ کیا سو سوال بتا دیجئے - ہم سب حل کر لائینگے -
تمام دن چھٹی ہوگی - گھڑی بھر دو چار سوال نکالنے

میں روز خرچ ہوجائے گی - تو کونسی بڑی بات ہے -
 ماسٹر جی نے کہا - شایاش! یوں ہی تھوڑا تھوڑا کام
 باقاعدہ طور پر روز مڑہ کرتے رہیں تو اخیر مہینے پر
 سارا کام کیا کرابا مل جاتا ہے - مگر یاد رکھو - ایک دن
 کا کام دوسرے دن پر نہ چھوڑنا - ورنہ عین وقت پر ختم
 کرنے میں سخت مشکل پیش آئے گی *

اب سنئے - منگل اور گوی نے بھی ماسٹر جی کی
 نصیحت سنی تھی - چیتھوں پر پہنچ کر منگل جو صبح
 اٹھا - تو اس نے سوچا کہ کھیلنے کو تو سارا دن بڑا ہے -
 لاؤ پہلے لگے ہاتھوں کو سوال نکال لیں - پھر بے فکر ہوکر
 کھیلینگے *

چنانچہ وہ اپنی سلیٹ پنسل اور کاپی لے کر منتہہ گیا -
 اور تھوڑی دیر میں سوال نکالکر فارغ ہو گیا - اور گوی سے
 کہنے لگا - کہ بھائی ہم نے تو سوال نکال لئے - کہو آج
 کہیں سیر تماشے کو چلو گے - یا یہیں گیند بلا کھیلو گے ؟

5. Translate into ENGLISH :

عہد خلیفہ ہارون رشید میں ایک بڑا سودگر بغداد
 میں رہتا تھا - اور صرف ایک بیٹا ابوالکسن نام رکھتا
 تھا - ابوالکسن بعد اسکے مرنے کے تنہا مالک اسکے سب
 مال کا کہ اُس نے بڑی محنت سے عمر بھر میں جمع کیا تھا
 ہوا - اور اُس مال کو بیچا صرف کرنا شروع کیا - اور
 رفتہ رفتہ سب دوستوں کو بھی اسقدر دیا کہ وہ سب مالدار

ہوئے - پھر اُس نے اپنی دولت کے دو حصے کئے ایک حصہ سے حویلیاں اور دکانیں شہر کی خرید کیں جنکا کرایہ تمام عمر اُس کے اخراجات کو کافی تھا - اور دوسرے حصے کو نقد کے رکھا کہ اُس سے ہر روز صرف کیا کرتا اور اکثر مصاحب اور دوست اُس کے ساتھ رہا کرتے صبح و شام امیرانہ کھانے ابوالحسن کے ساتھ کھاتے اور دن رات ناچ گنا عورتوں اور مردوں کا دیکھا اور سنا کرتے *

6. Translate into IDIOMATIC URDU :

There was once an old shopkeeper named Ninchand who had made a large profit by trading in all kinds of medicines. To avoid the trouble of perpetually opening his cash box, he made two holes in the cover for the rupees and paper money to go in ; and put also in the same box a pen-knife with which he used to mend his pens. One day, when the merchant was actually mending a pen, a customer came into the shop, with a long list of medicines, to make his purchases. This man said, "Attend to me quickly, as my brother is very ill, in fact his life is in danger."

1935.

URDU

1. (a) Translate into ENGLISH :

- (i) کاش یہہ بات ہو -
- (ii) ہر ایک کی اپنی اپنی چال دَعال ہے -
- (iii) اِس سے میرا کام نکلیگا -
- (iv) اِن چیزوں کو سنبھالنا -

and (b), into IDIOMATIC URDU :

- (i) Mix the milk and water together.
- (ii) He was only a make-believe fakir.
- (iii) The key did not fit the lock.
- (iv) He is a very stingy person.

2. Explain the difference between :

- تم ہی نے یہہ چوری کی and تم نے یہہ چوری کی ;
- وہ مرا چاہتا ہے and وہ مرا چاہتا ہے ;
- وہ جا رہا تھا and وہ جا تا تھا

3. Write out the pluperfect tense, active
(ماضی بعید معروف) of پینا —to drink.

4. Translate into ENGLISH :

پانی کے چشموں کی حفاظت کے سوا ہمیں یہہ خیال
رکھنا بھی واجب ہے کہ پانی کے برتن صاف ہوں - مثلاً
مشک - کلسے - گھڑے وغیرہ - یاں رکھو کہ پانی دوطرح

سے خراب ہوتا ہے - اول اُس میں ایسے مادے ہوں - جو آنکھوں کو نظر آئیں - اور جنہیں دیکھ کر ہم کہہ سکیں کہ پانی غلیظ ہے - دوسرے اِس طرح کہ اِس میں بیماری کے ایسے کیرے ہوں - جو آنکھوں سے نہ دکھائی دیں *

بیماری کے کیرے پانی کو جوش دینے سے مر جاتے ہیں - کیونکہ کھولنے ہوئے پانی میں کوئی جاندار زندہ نہیں رہ سکتا - غلاظت اِس طرح دور کرتے ہیں کہ پانی کو مقطر کر لیں - تو پینے قابل ہو جاتا ہے *

مقطر کرنے کا یہ طریقہ ہے کہ تین گھڑے لے کر دو کے سیناروں میں چھوٹے چھوٹے چھید کرلو - اور ان میں صاف کپڑے کی بتی لگا دو - ایک گھڑے میں کوئلے ڈال کر پانی بھر لو - دوسرے میں بالوریت اور تیسرا خالی رکھو - اب ان گھڑوں کو اِس طرح تپائی پر رکھو کہ کوئلے کا گھڑا سب سے اوپر رہے - اُس کے نیچے ریت کا - اور سب سے نیچے خالی گھڑا *

5. Translate into ENGLISH :

اتنے میں شارک نے گلاب کو دیکھ لیا - ایک تو شکار سے محروم رہ جانے کا غصہ - دوسرے پیٹ میں چھرے لگنے کا زخم - گلاب کے پیچھے جھنجھلا کر دوڑی یہ غریب تیر کر تو اپنی جان اُس سے کیونکر بچا سکتا تھا - جب دیکھا کہ دھت قریب آگئی - تو پھر غوطہ لگایا - اور نیچے جا کر پیت

میں اور چہرا مارا - مگر کہاں اتنی بچی اور طاقت ور
 مچھلی اور کہاں بھجرا گلاب - دو تین دفعہ تو وار
 بچا گیا - آخر ایک دفعہ شارک نے منہ مار کر اُس کے دو
 ٹکڑے کر ہی ڈالے - گلاب کے باپ کی جان تو بچ گئی -
 اور وہ اُس شیر خوار بچے کو بھی بچا لایا - مگر اپنے بہتر
 بیٹے کے مرنے کا اسے سخت رنج ہوا - اور اسے ہوتا ہی
 جس نے یہہ کار نمایاں سنا - اُسی نے لڑکے کی سبھی بھانجری
 کی داد دی - اور اس کے مرنے پر افسوس ظاہر کیا *

6. Translate into Idiomatic Urdu :

One day Maulvi Ahmad went for a walk with his pupils. As they went along they met, at some distance from the town, a learned man, who, supposing that the Maulvi had come on purpose to meet him, thanked him for his kindness. "Do not thank me," said Ahmad, "we are only taking a walk." The man shewed some surprise and dismay. The pupils who heard this conversation asked their master to explain his remark. "Did you wish me to say what was not true?" said the Maulvi. "No," replied the boys, "but you might have kept silent." "My children," said their teacher, "we must not take credit for what we have not done."

1936.

URDU

1. Write in figures *and* in words the Urdu for 265, 1189, 799.

2. Translate into URDU :

- (i) He wrote a letter.
- (ii) She sent some cloth.
- (iii) They shot two tigers.
- (iv) I brought sweetmeats.

3. Translate into URDU :

- (i) I wished to go, but he would not let me.
- (ii) She began to get angry, but he went on joking.
- (iii) They were so amusing that I was unable to stop laughing.
- (iv) Bring your horse and his and tell the other men to bring their own.

4. Translate into ENGLISH :

غرض جب سردی پڑتی ہے بلا کی پڑتی ہے اور گرمی
آتی ہے تو وہ بھی ایسا ہی غضب دہاتی ہے - اسکی وجہ
یہ ہے کہ پہنچا ہوا سمندر سے دور ہے اسکا بہت سا حصہ
اُونچے اور سرد پہاڑوں کے نزدیک ہے اور یہاں کے میدانوں
میں بارش کم ہوتی ہے - البتہ پہاڑوں پر ایک دو مہینے

نہایت زور شور کی بارش رہتی ہے جس سے ندی نالے خوب چڑھ جاتے ہیں سردی میں پہاڑ برف سے ڈھک جاتے ہیں اور جب ہوا برفانی پہاڑوں سے گذر کر میدانوں میں آتی ہے تو اور بھی خنکی پیدا کر دیتی ہے - یہی وجہ ہے کہ پنجاب میں ایک سال کے اندر دو دو بلکہ تین تین فصلیں ہوتی ہیں *

5. Translate into ENGLISH :

میں ایک رات بیٹھا کتاب پڑھ رہا تھا کہ ایک بڑا سا چوہا بل سے نکل کر کمرے میں پھرنے لگا - تھوڑی دیر کے بعد اُس کی مادہ بھی اُس سے اُملی - رہ دونوں کے دونوں میرے سامنے کھیلنے لگے اور آخر لمپ کے پاس آپہونچے - اُس وقت میرے نزدیک ایک پیالہ تھا - میں نے اُسکو اُٹھایا اور اُس سے ایک چوہے کو ڈھک دیا اور اُس میں قید کر دیا - چوہے کا ساتھی آکر پیالے کو سونگھنے لگا - پھر اُس کے گرد جا کر اپنے بدن کو اس پر دے مارا مگر اس پیالے کو الٹ نہ سکا - میں چپ چاپ بیٹھا اپنی کتاب پڑھ گیا - اِس کے بعد چوہا اپنے بل میں گھسا اور ایک اشرفی (coin) اُٹھا لایا اور اُسکو میرے آگے رکھ دیا لیکن میں اُسی طرح پڑھتا ہی رہا پھر ایک دوسری اشرفی اُٹھا لایا اور بیٹھ کر انتظار کرنے لگا - اِسی طرح چار پانچ اشرفی لایا مجھے خوب یاد نہیں کہ کتنی *

6. Translate into URDU :

Not long ago a lady reported to the police that as she was sitting in her room, quietly reading, a man

crept in at the open window, seized a silver cup and was about to take it away when a sound outside disturbed him. He put down the cup and, running across the grass, jumped a low hedge and disappeared. The police came and examined the ground, but could find no footmarks. They also could find no fingermarks on the cup except those of the maidservant. They accordingly reported that no one had jumped the hedge and no one other than the maid had touched the cup. It was afterwards found that the lady had imagined the whole affair.

SCHOOL CERTIFICATE.

DECEMBER, 1931.

URDU

1. (a) Translate into ENGLISH :

- (i) ایک چھوڑ کر دوسرے درخت کو کات ڈالو -
- (ii) ایک چھوڑ دس چوہے بل سے نکلے -
- (iii) ہونہ ہو وہی آدمی ہے -
- (vi) اُسکی اپنی ماں مر گئی -
- (v) وہ شخص مال کا بھوکھا ہے -

and (b), into IDIOMATIC URDU :

- (i) That boy shews great eagerness to learn.
- (ii) Can you guess the meaning of what I say ?
- (iii) Each sepoy's share comes to three rupees.
- (iv) He thinks of his own benefit only.
- (v) All men are not alike.

2. Construct sentences shewing two different meanings of each of the following verbs when used as compounds.

دینا - پڑنا - بیٹھنا - ڈالنا

3. Distinguish between :

وہ روتی : مل بیٹھنا and بیٹھنا : جاتا رہنا and رہنا
وہ رو رہی ہے and رہتی ہے

4. Give the Arabic broken plurals or the singulars, as the case may be, of :

ممالك - موت - كتب - فرائض - جرم - مزاج - کبرا - احوال

5. Write out in full the pluperfect (ماضی بعید) indicative of پانا and the imperfect (ماضی قریب) passive (مجهول) of کھانا.

6. Translate into ENGLISH :

کچھ عرصے تک تو قید کے دن بڑی مصیبت سے کتے -
 رهنے کو ایسا تنگ و تاریک مکان ملا - جو اٹھارہ فٹ لمبا
 اور تیرہ فٹ چوڑا تھا - اور جس میں صفائی کا نام و نشان
 نہ تھا - اس پر ظالموں نے مکان کے دروازے بند کر کے اور
 بھی اُسے قفس کر دیا تھا - ایک چوڑے کے سوا دوسرا جوڑا
 بدلنے کو نہ تھا - کپڑوں میں سے جوٹھیں ٹپکتی تھیں -
 میل سے ہر وقت بدن کھجلاتا تھا - اور رات دن اس میں
 رھنا پڑتا تھا - غرض بہار کا سارا موسم اُسی مصیبت میں
 کٹا - مٹی میں اتنا ہوا کہ ہفتے میں ایک گھنٹے کے لئے
 قیدیوں کو ہوا کھانے کے واسطے قید خانے سے باہر نکالنے
 لگے - پھر ایک مہینے کے بعد ایک اچھا ہوادار مکان بھی
 رھنے کو مل گیا - اور اگست میں سب کو اونٹوں پر بٹھا کر
 کابل لے گئے *

کابل میں پہونچ کر قیدی محمد اکبر خاں کے سامنے
 پیش ہوئے - وہ ان کے ساتھ بڑی مہربانی سے پیش آیا - اور

انہیں کھانا کھلا کر اور انگریزوں کے پاس جو پہلے سے ان کے
 ہاں قید تھے - بھیج دیا - یہاں یہ قیدی بہت آرام کے
 ساتھ رہنے لگے - رہنے کو اچھے مکان اور خدمت کو نوکر
 چاکر اور سیر کے لئے باغ مل گیا - اس طرح چار پانچ ہی
 روز میں پٹے تھے کہ انکو بامیان بھیج دیا -

7. Translate into ENGLISH :

بنی آدم اینٹوں کی طرح ایک سانچے میں قلعے نہیں
 ہوتے - اگر ایسا ہوتا - تو دنیا کے کار و بار نہ چلتے - یہی
 باعث ہے کہ ایک ہی ملک کے لوگ طبیعت - خواہش - اطوار
 اور خیالات کے لحاظ سے شکل و شباہت کی نسبت آپس میں
 زیادہ تر مختلف ہوتے ہیں - اور ملک ملک کے باشندوں
 میں یہ باہمی اختلاف اور بھی زیادہ ہوتا ہے - یہی وجہ
 ہے کہ ہمارے خیالات اور جذبے - ہماری اُمیدیں اور ارادے -
 ہمارے ارضاع و اطوار اور ملک والوں سے بالکل نرالے ہوتے
 ہیں - اور سدا ایسا ہی ہوتا رہیگا - جب تک طول البلد
 اور عرض البلد کے درجے اور نیز اور صورتیں مختلف ہیں -
 اس وقت تک لوگوں کی اغراض - تعلقات اور عادات بھی
 علیحدہ علیحدہ ہی رہیں گی - کیونکہ جیسا شکل و شباہت
 کے اختلاف میں انسان مجبور ہے - ایسا ہی طبیعت و
 خیالات کے اختلاف میں بھی معذور ہے - نہ وہ اس کے اختیار
 کا نہ یہ اس کے بس کا -

8. **Either** Translate *freely* into IDIOMATIC URDU :

During the reign of a certain king there happened to be a most grievous famine. The people had parted with their all and were in the utmost distress. The king, touched by their affliction ordered his minister to expend the treasures which he and his ancestors had collected, in the purchase of corn and other necessities of life, and to distribute them among the poor and needy.

The king's brothers, who were not of a very generous disposition, grieved to see such vast sums of money expended, and reproached him with want of economy. "Thy forefathers," said they, "took care to add to the treasures which their ancestors had left them, but thou hast squandered what they left thee."

Or

Write legibly a composition in URDU of about one hundred words on any **one** of the following subjects :

- (1) Fear.
- (2) An Indian Dak-bungalow.
- (3) The present condition of India.

1932.

URDU I

1. (a) Translate into ENGLISH :

- (i) میں کوشش کرتے کرتے تھک گیا -
- (ii) یہہ دنیا رنگ بدلنے والی ہے -

- (iii) اسکی جان مشکل سے بچتی نظر آئی ہے -
(iv) اسنے مجھے نوکروں سے گالی کھلائی -
(v) اس لکڑی کو پکڑے رہ -

and (b), into IDIOMATIC URDU:

- (i) He always speaks most highly of you.
(ii) This is a private matter concerning ourselves.
(iii) I waited a whole hour for you.
(iv) Go on with your reading, I'm trying to sleep.
(v) His sister came in laughing.

2. What are intensive verbs ? Give examples of the use of دینا and لینا in intensive compounds, showing the difference between them when serviles.

3. Distinguish between the following :

منگوا بھیجنا and بلوا بھیجنا : سنا and سن پانا
ضعف and ضعیفی : بچانا and آزاد کرنا

4. Construct sentences shewing various meanings of کہیں.

5. Give the Arabic broken plurals or the singulars, as the case may be, of :

اوامر - امور - عقیدہ - فرائض - افکار - ولد - جرم - ملوک

6. Translate into ENGLISH :

جب ایک روز ملاقات میں رہ گیا - تو سخن چین و
رخنہ انداز اہل فساد لوگوں نے مہاراجہ کے دل میں یہہ

شڪ ڌال ڏيا ته انگريز ضرور مهاراجه کي سانجهه بد عهدي ڪريندڙ - اب جو مهاراجه اپني حد ۾ گزر ڪر انکي حد ۾ ملندڙ ڄاڻيندڙ - تو کڇهه عجب نهين ته مهاراجه کي وه نظر بند ڪرلين پهر نه آنه ديهن - مهاراجه ۾ يهه ڪمال ناداني هوئي ته اپني دارالسلطنت ۾ چلڪر انگريز ۾ ڪهه ملندڙ آئنه - ملاقات ڪا هونا بمقام امرتسر بهت مناسب ٿهه - اڪر گورنر جنرل بهادر ڪو امرتسر چلنا منظور هو - تو مهاراجه وهان جاڪر ان ۾ ملين - رنه ملاقات موقوف ركهين - ان بانن ۾ سننه ۾ مهاراجه ۾ دل ۾ ڪمال وسواس پيدا هوگيا - اور طبيعت ايك قلم ملاقات ۾ نفرت ڪرگئي - جب يهه خبر نواب گورنر جنرل بهادر ڪو هوئي - تو مسٽر الارڊ صاحب ڪو جو مهاراجه کي فوج ۾ جنرل ٿهه - اپنه پاس بلال اور ڪها ته تم يهه وسوسه مهاراجه ۾ دل ۾ ڪرڻو - چنانچه انهن ۾ مهاراجه کي خدمت ۾ آڪر ان کي ڪمال تسلي ڪي - اور ڪها ته آپ هرگز انديشه نه ڪرين - انگريز ڪي قوم بد عهدي ڪبهه نهين ڪرتي - اس ۾ ڪهنه ۾ مهاراجه کي خاطر جمع هوئي - پهر منجهن ڪو بلال - اور فوج ڪي رو ۾ اپني تسلي چاهي -

7. Translate into ENGLISH :

جيئسي آدميون ڪي حالتين مختلف هوتي هيئن -
ويئسي هي ان ۾ تڪلف ڪي حالتين بهي مختلف هوتي هيئن - ايك هي چيئز ايك شخص ۾ نزديڪ تڪلف هيئن

داخل ہے - دوسرے شخص کی ضروریات میں - امیروں نے
 لئے جو چیزیں ضروریات زندگی میں داخل ہیں وہ غریبوں
 کے تکلفات ہیں مگر تکلفات میں سراسر تکلیف ہے -
 دیکھو جب کسی کھانے میں تکلف کیا جاتا ہے - تو وہ
 معدے میں ایسا فساد پیدا کرتا ہے کہ مدتوں تک اسکا
 خمیازہ اٹھانا پڑتا ہے - جو غذا میں تکلف نہیں کرتے
 وہ بیمار نہیں ہوتے - اگر بیمار ہوتے بھی ہیں تو سر ہج سا
 علاج کر کے اچھے ہو جاتے ہیں - بر خلاف امرا کے - کہ اگر وہ
 کسی مرض میں مبتلا ہو جاتے ہیں - تو پھر ہفتوں منضج
 پیتے ہیں - پس ہزار دوا کی ایک دوا غذائے سادہ ہے -
 غریبوں کو دیکھ لو وہ بیمار کم پڑتے ہیں -

8. Translate *freely* into IDIOMATIC URDU :

The oldest minister remarked that he was quite sure that the king had blundered in this matter, but suggested to the others that if they gave their decision accordingly the result would be this, that the king will have to leave us and there will be only a queen left to rule the country which, as we know, is not a suitable state of affairs at all. In these circumstances I think it best, said he, that we should give out publicly that the king had the best of the argument, although our real opinion is to the contrary.

9. **Either.** Translate *freely* into IDIOMATIC URDU :

There was once a man who was at one time wealthy but had so profusely entertained his friends that he became a pauper. He lived with his old mother, and sometimes when bored by loneliness used to go out and bring into the house, to have a chat or a smoke, any men who might chance to pass him, whether acquaintances or strangers, and whom he had no hope of ever seeing again.

Or

Write legibly a composition in URDU of about one hundred words on any **one** of the following subjects :

- (1) Hope.
- (2) A storm in the hills.
- (3) An Indian bazaar.

JULY 1933.

URDU

1. (a) Translate into ENGLISH :

- (i) اگر میں جاگتا رہتا تو بھوت کو دیکھتا -
- (ii) اس کے چاروں طرف جمگل ہی جمگل ہے -
- (iii) کیوں - تیری عقل ماری گئی ؟
- (iv) پرندہ مولا ہوا ہے جان ہے -

(v) بلی کے بچے نے جس چوہ کو دیکھا اُسے
مارھی لیا

and (b), into IDIOMATIC URDU :

- (i) My brother did not come in sight.
- (ii) He did not allow anyone to hear a word.
- (iii) I have no power in this matter.
- (iv) Might is right.
- (v) You have told me a most extraordinary story.

2. What is the effect of repeating a word in Urdu ? Explain this, with an example of :

(a) a noun ; (b) a verb ; (c) an interrogative pronoun, (حرف استفہام) and (d) an adjective (اسم صفت).

3. Give the derivations of : تخت ; باروچی ; خرگوش ; نشین ; بندوبست ; مال گذار

4. Write out in full the future tense, passive (مستقبل مجہول) of مارنا.

5. Give the Arabic singulars or plurals, as the case may be, of : - ملائکہ - ضکیفہ - ہدایا - طریق - سائل - قوافی - رعیت - قاضی -

6. Translate into ENGLISH :

حتے کہ جہاں ایک ہی معبود کی پرستش کی جاتی ہے -
 وہاں بھی جزوی اور غالباً غیر ضروری طریق کے اختلاف کے
 باعث لوگ الگ الگ ہو جاتے ہیں اور آپس میں کسی طرح
 کا سروکار نہیں رکھتے - یہہ کیسا چھچھورا پن ہے -
 ایک باپ کی گفتگو میں جو اس مضمون پر ایک کتاب میں
 درج ہے - اس کا خوب خاکہ اڑایا ہے - ایک باپ اپنے بیٹے کو
 نصیحت کرنے کے لئے طرح طرح کے معبودوں میں لے گیا -
 زیارت کرنے کے بعد بیٹا باپ سے یوں استفسار کرنے لگا -
 یہہ سب لوگ ایک ہی جگہہ اور ایک ہی طرز سے خدا کی
 پرستش کرنی پسند کیوں نہیں کرتے ؟ باپ نے جواب دیا -
 وہ ایسا کیوں کریں ؟ تم نہیں دیکھتے کہ سیکڑوں بانوں
 میں لوگوں کا اختلاف ہے - کیا سب ایک ہی سے کپڑے
 پہنتے ہیں ؟ ایک ہی طرح وقت گزارتے ہیں ؟ کیا اُن کے
 دل بہلانے کے ایک ہی سے سامان ہیں ؟ بیٹا - واہ ! یہہ
 تو سب ایسی باتیں ہیں - جنہیں وہ جس طرح چاہیں
 کریں - باپ - تو وہ اپنے خالق کو بھی اپنی مرضی کے موافق
 ہوجانے کا استحقاق رکھتے ہیں -

7. Translate into ENGLISH :

اُف ! برسات کا موسم بھی کس قیامت کا ہوتا ہے ! ذری
 گھر سے نکل کر میدان کی سیر کیجئے تو معلوم ہوگا کہ
 قدت نے عجائبات عالم کا دفتر کس طرح کھول رکھا ہے -

اس دفتر کا ایک ایک نقطہ معرفت میں آتا ہوا ہے - جس سے ایک صاحب بصیرت بہت کچھ معلومات اخذ کر سکتا ہے - اور قدرت الہی کی غیر متناہی رنگ آمیزیوں کا بہت کچھ علم حاصل کر سکتا ہے - جدھر دیکھئے سمی کا خوشنما فرش بچھا ہوا ہے - اور مینہ نے جو ابھی ابھی برسکر نکل گیا ہے - اس سبز مخملی فرش پر سفید سفید موتی اس انداز سے ڈانک دتے ہیں کہ دیکھکر ایک عجیب محکویت طاری ہوتی ہے اور زبان سے بے ساختہ واہ نکل جاتی ہے - یہ وہ موسم ہے کہ جس میں پڑمردہ سے پڑمردہ دلوں میں بھی ایک اُمگ سی پیدا ہو جاتی ہے -

8. Translate **freely** into IDIOMATIC URDU :

About eight o'clock, hearing some people coming from the south, I thought it prudent to hide myself among some thick bushes near the road. As these thickets are generally full of wild beasts, I found my situation rather unpleasant, sitting in the dark, holding my horse by the nose with both hands to prevent him from neighing, and equally afraid of the natives outside the jungle and the wild beasts inside it. My fears, however, were soon dissipated ; for the people, after a hasty look round the thicket, finding they could see nothing, for they had no torches or other kind of light with them, went back the way they had come.

9. **Either.** Translate **freely** into **IDIOMATIC URDU** :

As soon as we had crossed the river, the guide gave orders that all the people of the caravan should in future keep close together, and travel in their proper stations. The other guides and young men were accordingly placed in the van, the women and slaves in the centre, and the freemen in the rear. In this manner we travelled through a woody and beautiful country ; abounding with partridges, guinea-fowl and deer.

Or

Write legibly a composition in **URDU** of about 100 words on any **one** of the following subjects :

(i) Despair. (ii) An Indian Jungle. (iii) The Manchurian difficulty.

DECEMBER 1933.

URDU

1- (a) Translate into **ENGLISH** :

- (i) گھوڑا بے دم ہوا جانا تھا -
- (ii) حکیم صاحب نے اسکو جواب دے دیا ہے -
- (iii) میرے پیچھے چلے آؤ -
- (iv) اس نے منع کیا لیکن میں نے عرض ہی کیا -
- (v) اس نے باہر ہی والوں کو دیکھا -

and (b), into IDIOMATIC URDU :

- (i) You should discriminate between truth and falsehood.
- (ii) I got tired of sitting still.
- (iii) Try as I would, the door would not open.
- (iv) I am rapidly losing my voice.
- (v) Seated like a statue, she continued listening silently.

2. How are feminines formed from masculines in Urdu ? Give examples.

3. How are causal verbs formed in Urdu ? Give examples of all forms, explaining the formation necessary.

4. Write out in full Imperfect tense, passive (ماضی استمراری مجہول) of گرانہ.

5. Give the Arabic singulars or plurals, as the case may be, of :

شرائط - اعمال - عبد - صاحب - قصائد - بیت -
دعا - مصائب

6. Translate into ENGLISH :

یہ سب لوگ ترو تازہ کھیتوں میں منتشر ہو گئے -
آفتاب کی کرنوں نے جو امیر و غریب سب کو ایک نظر سے

دیکھتی ہیں - کھیتوں کی مینڈوں پر اور کوڑوں کے کناروں پر اُن کا خیر مقدم ادا کیا - اب یہہ لوگ اپنے کام میں اس قدر مصروف ہیں - کہ نیچر کے جذبات بھی ان پر اپنا اثر نہیں ڈال سکتے - اور قدرت کی بہار بھی ان کی دلفریبی کرنے سے عاجز ہے - وہ ہرا ہرا سبزہ زار - وہ سہانا سماں - وہ صبح کی بہار - وہ تروتازہ ہوا - وہ اُجلی کرنیں ایسی چیزیں ہیں - جن کا شوق اکثر بے چین طبیعت والوں کو شہروں سے باہر کھینچ لے جایا کرتا ہے - مگر یہہ لوگ اپنے روزانہ کاموں میں ایسے مصروف ہیں کہ کیفیتوں کو آنکھ اُٹھا کے نہیں دیکھتے - زمین کی اُس استعداد کے بڑھانے میں دل و جان سے ساعی ہیں - جو صرف ان کے لئے تھیں - تمام دنیا کے لئے مفید ہے -

7. Translate into ENGLISH :

پھر نادر نے وہی سابق کا پیشہ اختیار کر لیا - پہلے دوست و احباب کو جمع کر کے لوت مار شروع کر دی - اور پیشتر کی نسبت گروہ کثیر اکٹھا کر لیا - ایران اس وقت افغانوں کی غارت گری اور آئے دن کی لڑائیوں سے نیم جان ہو رہا تھا - ادھر نادر لوت مار سے اور ناک میں دم کر رہا تھا - سلطنت صفویہ کے لئے واقعی یہہ وقت بڑی مشکل کا تھا - لیکن ابھی افغانوں کے ایران میں پورے طور سے قدم نہیں چمے پائے تھے - البتہ اُن کی دست درازیوں سے ملک میں نت نئے ہرج پیدا ہوتے رہتے تھے - غرض کہ اُس

زمانے میں ہر طرف شور و غوغا برپا ہو رہا تھا - اب نادر کی شجاعت و چالاکی کے سبب سے بہت بڑے زبردست ڈاکو اُس کے جھنڈے کے پیچھے جمع ہو گئے اور رفتہ رفتہ یہہ گروہ ایسا مضبوط ہو گیا کہ سلطنت صفویہ کے واسطے افغانوں سے بھی زیادہ مہیب ثابت ہوا - اور تھوڑے ہی عرصے میں نادری گروہ نے اہلیانِ حراسن کو آگھیرا - اور اُن سے ایک کثیر رقم لے کر چھوڑی - جب نادر کے چچا نے دیکھا کہ نادر کا اقتدار روز بروز بڑھتا جاتا تھا - خوف زدہ ہوا -

8. Translate *freely* into IDIOMATIC URDU :

They first pretended that they came to demand arrears of pay, about which they had for some time been clamouring ; but it soon appeared that they were impelled by a much more sinister motive. Narain, aroused from slumber, ran into his uncle's apartments and threw himself into his arms, begging him to save him. At first the uncle appeared disposed to interpose in favour of his nephew, but the ringleader of the assassins said, ' I have not gone thus far merely to ensure my own destruction : let him go, or you shall die with him.' He then extricated himself from the grasp of the youth, whom, as well as a faithful servant who had never left his side, the conspirators instantly despatched with their swords.

9. **Either** Translate *freely* into IDIOMATIC URDU :

As soon as the man caught sight of Jiwan Singh he took to his heels and disappeared round the end of the line of huts. Thinking something was wrong, Jiwan Singh shouted 'Thief,' 'Thief,' and ran towards the house.

Entering it he found the door open on the far side of the house and lying on the floor was a box which had been broken open. It was then found that a sum of money amounting to two hundred and eighty-nine rupees in notes and cash had been stolen.

Or

Write legibly a composition in URDU of about one hundred words on any **one** of the following subjects :

- (1) Joy.
- (2) An Indian fair.
- (3) Germany.

JULY 1934.

URDU

1. (a) Translate into ENGLISH

- (i) یہ لڑکی درختوں کے درختوں سے ہے -
- (ii) یہ تو کہانی ہی کہانی ہے -
- (iii) میں گرتے گرتے بیچ گیا -

(iv) وہ ایک پل بھر مجھے اپنے پاس سے جدا نہ کرتی -

(v) ہو نہو، وہی لڑکا تھا -

and (b), into IDIOMATIC URDU :

(i) I am confident of success in the examination.

(ii) This is a very important matter.

(iii) My horse is quite quiet to ride.

(iv) If you mean to come, come quickly.

(v) All right! I will come in a moment.

2. Form Urdu sentences shewing the various meanings of کہیں.

3. Distinguish between جانا رہنا and رہنا : and
وہ اچھا آدمی تو ہے مگر... and وہ تو اچھا آدمی ہے مگر...

4. Write out *in full* the Pluperfect tense, Indicative (ماضی بعید) of کھولنا to open.

5. Give the Arabic singulars or broken plurals, as the case may be of :

فوائد - افکار - حد - شغل - امکانہ - حکم - شرط - احکام !

6. Translate into ENGLISH :

حضرت شیخ سعدی رحمۃ اللہ علیہ نے بوستان میں
اسی مضمون کی ایک حکایت لکھی ہے - حضرت ابراہیم
علیہ السلام ہفتہ ہفتہ بھر کھانا نہ کھاتے تھے - کہ مبادا

کوٹی ایسا بھوکا مسافر آجائے - جو اِس کھانے کا طلبگار ہو - ہر روز اسی انتظار میں صبحرا کی جانب دیکھتے رہتے تھے - ایک دن کیا دیکھتے ہیں کہ ایک بہت مسن آدمی جس کے بال برف سے سفید تھے - اور پشت ضعف پیری سے خمیدہ ہو گئی تھی - ان کے دروازے کی طرف لڑکھڑاتا چلاتا آتا ہے - حضرت بولے اے میری آنکھوں کے تارے! آؤ آؤ - اندر تشریف لاؤ - اور مہرے نان و نمک میں شریک ہو - وہ مسافر مکان میں داخل ہوا - حضرت نے اُسے بڑی عزت سے بٹھایا - جب دستر خوان بچھا اور حضرت ابراہیم مع عیال و اطفال اُس کے گرد بیٹھے - تو سب نے بسم اللہ کہی - پر بوزہا مہمان کچھ نہ بولا - اس پر حضرت نے پوچھا - ”بدھے! کھانا کھاتے وقت تجھے خدا کا نام لینا جائز نہیں؟“ بدھے نے جواب میں کہا کہ ”میں آتش پرست ہوں“ یہہ سنتے ہی حضرت ابراہیم جوش غضب سے اُٹھ کھڑے ہوئے - اور بوزہے گبر کو گھر سے باہر نکال دیا *

7. Translate into ENGLISH :

لڑائی کے دنوں میں فیض الدین اور اُس کے گھر کی عورتوں میں اکثر اسی قسم کی گفتگو رہتی - اور عورتیں اُسے بہت سمجھاتیں مگر وہ کالے کو باز آنے والا تھا - اُسے تو کچھ اور ہی خیال تھا - روز سپاہیوں کے پاس جاتا - اور گھر میں وہاں کی سرگذشت کہہ کر سب کو جلاتا - ایک دن اُس نے مولوی فخرالدین سے بھی اپنی ہمت اور

بہادری کا ذکر کیا - اور بہادری پر جانے اور انگریزوں سے مقابلہ کرنے کی ساری حقیقت بیان کی - مولوی فخرالدین تو بڑا عالم فاضل اور تفسیر اور فقہ اور حدیث اور تمام دینی علموں میں اُستاد مسلم تھا - یہہ سنتے ہی جھلا اُٹھا - اور علمی تقریر سے اُسے سمجھانے لگا - ”تمہارے دل میں یہہ کیا خیال سمایا ہے؟ دیکھو ان باتوں سے باز آؤ - تمہیں انگریزوں کے وقت میں کون سی تکلیف تھی جو اس طرح جلی بھنی باتیں کرتے ہو؟ اُنہوں نے تو ایسا آہام دے رکھا تھا کہ اب سب یاد کرتے ہیں - خصوصاً“ مسلمانوں سے بہت ہی ملے جلے رہتے تھے اور اُنہیں بڑے بڑے عہدے دیتے تھے - علاوہ اس کے اُن کی عملداری میں سب لوگ اچھی طرح دل جمعی سے مذہبی اُمور بچھا لاتے تھے - کسی کا ہرج نہ تھا - کیا تم اس لڑائی کو مذہبی لڑائی جانتے ہو؟ دین اسلام کی سرستی کا باعث سمجھتے ہو؟ اگر یہہ خیال کرتے ہو تمہارا کمان غلط ہے -

8. Translate **freely** into IDIOMATIC URDU:

The fox once took a walk by the side of a river, and observed the fish hurrying to and fro in the greatest agitation. Curious to know the cause of so much confusion, he addressed himself to them, and said, "Friends, may I be so bold as to ask why you are so much agitated?" "We are endeavouring," replied the fish, "to flee from our enemies, and avoid

the many nets and snares which they have prepared for us." "Oh! oh!" said the cunning fox, "if that be all, I can tell you an easy way how to secure your safety. Come along with me on dry land, where we may dwell together in tranquillity in the same manner as our ancestors did before us."

9. **Either** Translate **freely** into **IDIOMATIC URDU** :

We were very pleased when towards the end of our journey the captain said that to-morrow at day-break the Irish coast will come in sight; and we proposed to come on deck early in the morning to refresh our minds with the sight of dry land. However, during the night, a terrible storm arose. The darkness was so terrifying that our hearts failed us, and our distress was further increased by the thunder and lightning, waves and strong wind. We were obliged to remain in our cabins until several hours after sunrise.

Or

Write a composition in **URDU** of about 100 words on any **one** of the following subjects :

- (i) Anger.
- (ii) A scene at an Indian railway station.
- (iii) The disarmament problem.

DECEMBER 1934.

URDU

1. (a) Translate into ENGLISH :

- (i) جب تلک سانس تب تلک آس -
- (ii) میں نے ایک گھنٹے تک تمہاری راہ دیکھی -
- (iii) میں نے اپنی طاقت پر دھوکا کھایا -
- (iv) شہر کے چاروں طرف جنگل ہی جنگل ہے -
- (v) یہہ گھوڑا مرا جانا ہے -

and (b), into IDIOMATIC URDU :

- (i) I hit him by accident.
- (ii) They came quickly one after another.
- (iii) The brothers earn ten rupees apiece.
- (iv) He became tired from continued running.
- (v) I could not hear what they were saying.

2. Distinguish between : پانی میز پر رکھو and پانی کو میز پر رکھو
وہاں : دعا مانگنا and نماز پڑھنا : وہاں نہ جانا and مت جاؤ

3. Give (in words) the URDU equivalents of :
one-quarter : two-and-a-half : forty-seven : three
hundred and seventy-three.

4. Write out in full the future tense, passive
(مستقبل مجہول), of مارنا, to strike.

5. Give the Arabic singulars or broken plurals, as the case may be, of :

محاسل - حقیقت - حقوق - احکام - عجائب -
فعل - سلطان - فائدہ

6. Translate into ENGLISH :

چونکہ ریاست لاہور کی طاقت دن بدن زیادہ ہوتی جاتی تھی - اس لئے سرکار انگریزی کو اس طرف کمال خیال تھا - اور چاہتی تھی کہ کسی طرح رابطہ محبت و اتحاد ایسی مضبوطی کے ساتھ دونوں سلطنتوں میں مربوط ہو جائے - کہ آئندہ اس کے ثبوتے کا اندیشہ نہ رہے - اور خاص اس کام کے واسطے لارڈ بینٹنگ صاحب بہادر گورنر جنرل کشور ہند نے مستحکم ارادہ کیا کہ مہاراجہ رنجیت سنگھ کے ساتھ ملاقات کریں - مگر اس ملاقات میں اول درخواست مہاراجہ رنجیت سنگھ کی طرف سے پیش ہو - تاکہ سرکار انگریزی کا پایہ اس میں اونچا رہے - چنانچہ اسی بات کی تجویز کے لئے سر کلاڈ ویڈ صاحب بہادر ایجنٹ رزیدنٹ لدھیانہ سے لاہور آئے اور مہاراجہ کی خدمت میں نواب گورنر جنرل بہادر کا اشتیاق ظاہر کیا - اور بیان کیا کہ جناب نواب گورنر جنرل بہادر دل سے آرزو رکھتے ہیں کہ آپ سے ملیں - مگر اس سبب سے کہ آپ کو اس میں کمال تکلیف ہوگی - ارظہا اس امر کا آپ کے روبرو نہیں کیا گیا -

7. Translate into ENGLISH :

آج مکہ کے بازار دیکھنے کا موقع ملا - سامان تجارت سے بازار بھرے ہوئے ہیں - اور دنیا کی کوئی ایسی جنس نہیں جو ان بازاروں میں دستیاب نہیں ہو سکے - افسوس ہے کہ میں ضرورت کی چیزیں ہندوستان سے خرید کر لایا - اور باربرداری کی مشکلات برداشت کیں - اندیشہ تھا کہ ضروری ساخت کی اشیاء جو ہماری ضرورت کی چیز ساتھ رکھے لی تھی یہاں آکر معلوم ہوا کہ یہہ سب زحمت فضول برداشت کی گئی - ہر ایک چیز یہاں مل جانی اور ساکنین مکہ سے خرید کی جاتی تو انکی اعانت بھی ہوتی - حرم شریف کے قریب قریب ہر سمت میں بازار ہے - اور جس بازار میں پہونچ جاؤ معلوم ہوتا ہے کہ ضروریات زندگی کا تمام ذخیرہ اس جگہ موجود ہے - آجکل رمضان کے سبب سے رات بھر چہل پہل رہتی ہے - گیس کی روشنی سے شہر بقعۂ نور بنا رہتا ہے اور بازار کی گلیوں میں وہ لطف آتا ہے کہ وہاں سے ہٹنے کو دل نہیں چاہتا -

8. Translate *freely* into IDIOMATIC URDU :

On the fourth day of the mutiny Abdul Qadir was walking towards the fort about two hours before sunset. There were three of them, himself and two servants, and all were armed. In those days, when people were talking among themselves, it was always about the mutiny, and it was on this subject that these

men were conversing as they went along. Passing Muhsin Khan's house, they arrived at the open plain which lies between the magazine and the college. What did they see there but some British corpses lying on the left side of the road ! In sorrow and anger Abdul Qadir said to his companions, "See of what evil conduct these bad men have been guilty !"

9. **Either** Translate *freely* into IDIOMATIC URDU :

"He is gone," said Mr. Snodgrass.

"Gone !" exclaimed Mr. Pickwick, "Where ?"

"We can only guess, from this communication," replied Mr. Snodgrass, taking a letter from his pocket, and placing it in his friend's hand. "Yesterday morning, after a letter was received from Mr. Wardle, stating that you would be at home with his sister at night, our friend disappeared : he was missing during the whole day, and in the evening this letter was brought by the coachman from the inn. It had been left in his charge in the morning, with a strict injunction that it should not be delivered until night."

Or

Write a composition in URDU of about one hundred words on any **one** of the following subjects :

(1) Grief.

(2) A scene in an Indian bazaar.

(3) Japan and China.

JULY, 1935.

URDU

1. (a) Translate into ENGLISH :

- (i) وہ شخص انوکھے ہی افسانے گڑھ لیتا ہے -
- (ii) میں ڈرتے ڈرتے اُسکے پاس گیا -
- (iii) اُس لڑائی میں پچپن سپاہی کام آئے -
- (iv) میں آپکا شرمندہ احسان ہوں -
- (v) یہہ گھوڑا اور ہی ڈھب کا ہے -

and (b), into IDIOMATIC URDU :

- (i) Did you call him by name ?
- (ii) Is your horse for sale ?
- (iii) Our men were worn out with fatigue.
- (iv) My heart beat at the sight of the enemy.
- (v) The mule was tied to a tree.

2. Give two examples of Arabic words used in Urdu on each of the following measures :

مَفْعَال and مَفْعُول - مُفْعَل - فَاعِل

naming the signification of the measure in each case.

3. Distinguish between :

لَوٹنا and لَوٹنا - میں نے پکارا and میں پکارا - چھٹنا

and بچنا

4. Write out *in full* the imperfect tense, passive (استمراری مجہول) of مارنا to beat.

5. Explain the use and meaning of the suffixes سا and سی when added to (a) nouns; and (b) adjectives.

6. Translate into ENGLISH :

چلتے چلتے ایک کجلی بن میں جا نکلے - ایسا گھن کا دن تھا - کہ دن بھی شام ہی نظر آتا تھا - اقبال اکبری خدا جانے کہاں سے گھیر لایا تھا کہ وہاں ستر ہاتھیوں کا گلہ چرتا نظر آیا - بادشاہ نہایت خوش ہوا - اُسی وقت آدمی دوڑائے - تمام فوجوں کے ہاتھی جمع کر لئے - اور لشکر سے شکاری رسی منگائے - اپنے ہاتھی پھیلا کر رستے روک لئے - اور بہت سے ہاتھیوں کو اُن میں ملا دیا - پھر گھیر کر آہستہ آہستہ ایک کھلے جنگل میں لائے - چرکتوں اور فیلبانوں کو ہزار آفریں کہ جنگلیوں کے پاؤں میں رسی ڈال کر درختوں سے باندھ لیا - بادشاہ اور ہمراہی وہیں اُتر پڑے - جس جنگل میں کبھی آدمی کا قدم نہ پڑا ہوگا - قدرت کا گلزار نظر آنے لگا - رات وہیں کاٹی - دوسرے دن عید تھی - وہیں جشن منائے - گلے مل کر آپس میں مبارکبادی دی اور سوار ہوئے - ایک ایک جنگلی کو دو دو اکبری ہاتھیوں کے بیچ میں رسوں سے جکڑ کر رواں کیا - حکمت عملی سے آہستہ آہستہ لے کر چلے - کئی دن کے بعد

جہاں لشکر کو چھوڑ گئے تھے اُن شامل ہوئے - افسوس یہہ کہ جاتے ہوئے جب کہ ہاتھیوں کا حلقہ دریائے چنبل سے اُترتا تھا - ایک ہاتھی دُوب گیا *

7. Translate into ENGLISH:

اِس کے بعد خالد عبداللہ نے اپنے منشی کو حکم دیا کہ خط لکھ کر یحییٰ کے محضروں سے دریافت کرے کہ یحییٰ نے اُن سے معاذ شاعر کے لئے سفارش نامہ لکھوایا ہے - خالد عبداللہ کے منشی نے خط لکھ کر قاصد کو بغداد بھیجا - قاصد نے بغداد پہنچ کر یحییٰ کے محضروں سے دریافت کیا - اُنہوں نے کہا کہ ہمیں معلوم نہیں - یحییٰ نے سنا تو اُس نے اپنے مصاحبوں سے مخاطب ہو کر کہا -

یحییٰ - معاذ شاعر کے متعلق تمہاری کیا رائے ہے جو خالد عبداللہ کے پاس میرا فرضی سفارش نامہ لے گیا ہے ؟
مصاحبین یحییٰ - اس کے ساتھ ایسا عبرتناک سلوک کرنا چاہئے کہ دوسروں کو ایسی دھوکہ دہی کی جرأت نہ ہو -

یحییٰ - تمہاری رائے تو صروت کے بالکل منافی ہے معاذ نے جو کچھ کیا ہے میرے کرم کے بھروسے پر کیا ہے - اِس لئے میں ہرگز اس کو روا نہیں رکھے سکتا کہ وہ خالد عبداللہ کے سامنے شرمندہ ہو -

اس کے بعد یحییٰ نے اپنے ہاتھ سے حالد عبداللہ کے نام
 یہہہ تحریر لکھی - معاذ نے جو سفارش نامہ پیش کیا ہے وہ
 مجھ سے لے گیا ہے - معاذ فضل اور باکمال شاعر ہے - وہ
 آپ کے جو وکرم کی اُمید پر اس قدر دور دراز راہ طے کر کے
 اور سفر کی زحمتیں برداشت کر کے آپ کی خدمت میں
 پہونچا ہے - آپ اسکے ساتھ جو لطف و کرم فرمائینگے اس
 کا احسان مجھ پر ہوگا - یحییٰ نے تحریر پوری کر کے
حالد عبداللہ کے قاصد کو دی اور کہا جس قدر جلد ممکن
 ہو یہہہ تحریر لے جا کر عبداللہ کو دے دو -

8. Translate into IDIOMATIC URDU :

Yesterday morning we went to see all the improvements in the town, such as the new market which has brought down the prices of most articles of food : repairs in the streets ; and the great bank one-and-a-half miles long which goes right round the walls and will protect them from floods during the rains.

One of my assistants, an excellent and industrious man, has had three thousand dogs killed in the town. He has been unwell lately, and had to take two months' leave. The servants were talking about his illness the other day ; and one said, "Doubtless God has afflicted him with this sickness because he ordered all these dogs to be killed !"

9. **Either** translate **freely** into **IDIOMATIC URDU** :

We should be kind to all living creatures, and it is incumbent upon us to impress upon one another the duty of treating dumb animals well. The unfortunate necessity in many countries of Societies for the Prevention of Cruelty to Animals is a proof of how little most people consider this. Cruelty to animals is seen specially in the case of beasts of burden, such as oxen, mules and asses. Often they are not given enough to eat, and sometimes are so badly beaten that their bodies are covered with wounds.

Or

Write a composition in **URDU** of about 100 words on any **one** of the following subjects :

- (i) Pain.
- (ii) The horse.
- (iii) Agriculture in any Indian province.

DECEMBER 1935.

URDU

1. (a) Translate into **ENGLISH** :

- (i) اُس مال سے یہہ مال اُنیس ہے -
- (ii) خرچ آمدنی سے دوگنا ہے -
- (iii) مہمانداری میں مبالغہ کرنا بیفائدہ ہے -

- (iv) میں اس سے ادلی بدلی کرنا چاہتا ہوں -
(v) پہلے تو شان و نادر ہی ایسی صورتیں پیدا ہوتی
تھیں -

and (b), into IDIOMATIC URDU :

- (i) You are only building castles in the air.
- (ii) This is neither one thing nor the other.
- (iii) I don't think I know you, do I ?
- (iv) Follow close behind me.
- (v) He kept on running after him.

2. Give (in words) the URDU equivalents of : on the fourth day ; two and three-quarters ; one hundred and sixty-six ; two thousand five hundred and thirty-nine.

3. Give the causal (and double causal) forms of the following infinitives : - جینا - نکلنا - سینا - جاگنا - بیٹھنا. Give also two examples of Urdu verbs which are both transitive and intransitive.

Give the Arabic singulars or broken plurals, as the case may be, of :

حال - ملوک - قبیلہ - لطف - اشغال - شیاطین -
عقرب - مدارس

5. Write out in full the pluperfect tense, passive, of پھسنا—to grind.

6. Translate into ENGLISH :

جہاز پانی کو چیرتا ہوا تیر کی طرح چلا جاتا تھا -
 اس تیزروانی سے شعلے اور بھی بھڑک اٹھے - مگر اس کے سوا
 فحشات کا کوئی ذریعہ نہ تھا - ادھر یہہ امر باعث تسلی
 تھا کہ ہم ہر لحظہ خشکی کے قریب ہوتے جاتے ہیں - اور
 بعض بعض مقام ہم کو صاف نظر آنے لگے ہیں - ادھر یہہ
 دیکھ کر اُمید ٹوٹی جانی تھی - کہ آگ نے انجن گھر کو
 گھر لیا ہے - ناچار ہمیں آہستہ آہستہ سارا صحن خالی
 کرنا پڑا - اور اب تو انجن ڈرائور اور انجنیئر بھی جو
 گویا بھار میں جھکے ہوئے تھے - غش کھاتے ہوئے اوپر آئے -
 اور بیہوش ہو کر گر پڑے - کپتان کامران نے عورتوں اور
 بچوں کو پیچھے کر کے مردوں کی قطار اُن کے آگے کھڑی
 کر دی - تاکہ اُن تک آگ سب سے بعد بھونچے - گرمی اب
 بالکل نا قابل برداشت ہو گئی - اور ہم کو یقین ہو گیا
 کہ ایک دو منٹ کے بعد موت کے لئے ہمیں آگ یا سمندر
 دونوں میں سے ایک کو پسند کرنا ہوگا *

اس آزمائش کے وقت میں نے خشکی کی طرف ایک حسرت
 کی نظر ڈالی - کیا دیکھتا ہوں کہ ہر خلیج اور کھاڑی
 میں سے ہماری طرف کشتیاں چلی آتی ہیں اور سب سے آگے
 ایک دھانی کشتی بڑی سرعت سے بڑھی چلی آتی ہے *

7. Translate into ENGLISH :

بی بی نور نے گھر کا دروازہ بند کیا کندی لگائی اور
 سر دی میں ہانپتی کانپتی جھجکتی سوعاون چل دی - جس

وقت وہ وہاں پہونچي بہت سي چيزیں بدلې ھوئي ديکھیں
مگر وہ ہر چيز نظر انداز کرتی ھوئی اپنے گھر پہونچي -
گھر کو ديکھتے هي اُس کو جو وقت ھوئی اور دل جس طرح
پاش پاش ھوا اُس کا اندازہ لگيا جا سکتا ھے -

جونہی وہ پہونچي مہراں نے ايك معني خيز نظر سے
ديکھا مگر چپ ھي - بي بي نور سیدھی پلنگ کے قریب
پہونچي اور محمد خان کے سر پر ھاتھ رکھ کر نہایت
درن بھرے لہجے میں پوچھا - ”تمہارا جي کیسا ھے ؟
مجھے تو ابھی معلوم ھوا“ -

محمد خان نے آنکھیں کھولديں اور بي بي نور کو ايك
محبت بھری نگاہ سے ديکھا جس طرح گرلي لگا ھوا
ھون آخري بار حنګل کي دل فريبیوں پر حسرت بھری نظر
ڈالنا ھے - محمد خان نے نہایت گرمجوشي سے اس کا
ھاتھ پکڑ لیا آنکھیں تھہر نہ سکیں ايك ھچکي آئي اور
رُح قفس عنصري سے پرواز کر گئي *

8. Translate into IDIOMATIC URDU :

After supper, however, when the two brothers were seated before the fire, the dogs lying at their feet and the old woman's black cat sitting quietly between them, Fergus recovered himself and began to tell his adventures.

“You must be wondering,” said he, “what made me so late ? I have had a very strange adventure

to-day ; I hardly know what to say about it ; I went, as I told you I should, along our yesterday's track ; a mountain fog came on just as I was about to turn homewards, and I completely lost my way. I wandered about for a long time not knowing where I was, till at last I saw a light, and made for it hoping to get help. As I came near it, it disappeared, and I found, myself close to an old tree."

9. **Either** translate into IDIOMATIC URDU :

Charles was also a pupil in the same school with me, and being in the same class we soon became great friends. He was a steady and studious boy, very different from most of the others who merely thought of amusing themselves and doing as little work as possible. While he was at school his father died, and responsibility for all the family came upon him as the eldest son. In consequence, he had to leave college and enter a merchant's office. There, owing to his honesty and diligence, he was soon made head of the office and was implicitly trusted by his chief.

Or

Write a composition in URDU of about one hundred words on any **one** of the following subjects :

(1) Pain.

(2) An Indian fair or *mela*.

Recent events in Germany.

JULY, 1936.

URDU

1. (a) Translate into ENGLISH :

- (i) وہ جنون کی سی حالت میں ہے -
- (ii) ہر ایک آدمی نے پانی میں ڈوبکر جان دی -
- (iii) یہہ سنکر وہ غم سے چور ہوگئی -
- (iv) پانی موسلا دھار بہستا تھا -

and (b), into IDIOMATIC URDU :

- (i) She bought these shoes ready made.
- (ii) There was a terrible famine last year.
- (iii) I congratulated him on his success.
- (iv) You have nothing to be afraid of.

2. Give examples shewing the various meanings of the word کہیں in Urdu.

3. Write out *in full* the future tense passive (مستقبل مجہول) of دینا—to give.

4. Give the Arabic singulars or plurals, as the case may be, of :

جاهل - حکم - امور - حاکم - اوامر - ملک - احوال -

لطیف

5. Translate into ENGLISH :

سینیچر کے دن شام کے تین بجے ہم چھہ شخص سوار ہوکر پانچ بجے نکولوسی پہونچے - اور وہاں سے خچروں پر

سوار ہو کر ہم نے منزل مقصود کا رستہ لیا۔ تمام لوگ جوق جوق جارہے تھے۔ ہر ہم دوسرے راستے سے اپنے رہنما کے ساتھ نکل کر ایک اونچے مقام پر جو اور لوگوں سے فاصلے پر نہا چڑھ گئے۔ اس جگہ سے دھانہ اتشیں کوئی دو میل پہاڑ کے پہلو میں نیچے کی طرف تھا۔ ہم ذرا اور اوپر چڑھے۔ اب تو دھانہ اچھی طرح نظر آنے لگا۔ ابھی سورج غروب نہیں ہوا تھا۔ اس لئے ہم نے دن دن میں سب کچھ دیکھ لیا۔ کچھ کھانا جو ہم ساتھ لائے تھے۔ برے لطف سے کھایا۔ انہی میں سورج غروب ہوا۔ چاروں طرف اندھیرا چھا گیا ہم نے ایسا نظارہ کبھی نہیں دیکھا تھا۔ اور اس کا بیان احاطہ تحریر سے باہر ہے۔ یہہ ایسا نرالا تماشا تھا۔ کہ اس کی تشبیہ دینے کو کوئی چیز قیاس میں نہیں آسکتی۔ اپنی آنکھوں سے دیکھنے ہی سے لطف آتا ہے۔ پہاڑ کے دھانے سے بی شمار برے برے شعلے سینڈروں فٹ بلند بڑی سرعت سے نکل رہے تھے۔

6. Translate into ENGLISH :

منصور ایران سے مکہ کی طرف گیا اور اس دفعہ اس کے ساتھ فقرا کی ایک کثیر جماعت تھی۔ ایک شخص یعقوب نامی نے جب منصور کے معجزات کو دیکھا تو اُس نے شہر میں یہہ تحریک کی کہ وہ جانو گر ہے۔ وہاں پر اس کی شدید مخالفت ہوئی۔ منصور وہاں سے بصرہ کی طرف گیا۔ اور پھر ایران پہونچا۔ اور ایران سے ہوتا ہوا

ہندوستان آیا - ہندوستان میں آنے کا مقصد معلوم نہیں ہو سکا - اسکے مخالفین کہتے ہیں کہ وہ ہندوستان میں جادو گری اور دیگر فوق عادت باتیں سیکھنے آیا تھا - مؤرخ کی رائے ہے کہ وہ ہندوستان میں بہت عرصہ مقیم رہا - اور سب سے پہلے اسے جادو گری کے کرشمے نظر پڑے - جو ایک عورت بازار میں کھڑی ہو کر لوگوں کو دکھا رہی تھی - اس میں بھی کلام نہیں کہ منصور نے ہندوستان سے واپسی پر اس قسم کے کرشمے لوگوں کو دکھائے - ایک دفعہ کسی نے کہا :-

”تم اپنے آپ کو خدا کہتے ہو ؟ اگر یہ بات ہے تو ہمارے سامنے بہشت کے سیب پیدا کر دو“ - منصور نے اپنے خلی ہاتھ پھیلا دیے اور ان میں سے نہایت عمدہ اور تازہ سیب گرنے لگے - لوگوں نے اُن سیبوں کو اُٹھا اُٹھا کر دیکھا - ان میں سے ایک کو کیرا لگا ہوا تھا -

7. Translate into IDIOMATIC URDU :

Then I took the pieces of cable which I had cut to in the ship, and laid them in rows, one upon another, within the circle, between these two rows of stakes, up to the top, placing other stakes in the inside, leaning against them, about two feet and a half high. This fence was so strong that neither man, nor beast could get into it or over it. It cost me a great deal of time and labour, especially to cut the piles in the

woods, bring them to the selected place, and drive them into the earth.

The entrance into this place I made to be not by a door, but by a short ladder to go over the top ; and so I was completely protected, as I thought, from all the world.

8. **Either** translate into IDIOMATIC URDU :

There were some fine apples growing in the school-master's garden which the boys regarded as lawful booty ; but the boldest among them were afraid to venture for the prize. Nelson volunteered for this service : he was lowered down at night from the bedroom window by some sheets, plundered the tree, was drawn up with the apples, and then distributed them among his school-fellows without keeping any for himself. "He only took them," he said, "because every other boy was afraid."

Or

Write a composition in URDU (not more than 150 words) on **one** of the following subjects :

(i) The dog.

(ii) Means of transport in India.

DECEMBER, 1936.

URDU

1. (a) Translate into ENGLISH :

- (i) آپ کے کہنے پر عمل کرنا مصلحت کے خلاف ہے -
- (ii) اس ضلع کا بندوبست بہت ہی نرم ہے -
- (iii) تمہارے باپ کے لحاظ سے تمکو چھوڑتا ہوں -
- (iv) کشتی دوبتے دوبتے دوب گئی -

and (b), into IDIOMATIC URDU :

- (i) He was pretending all the time.
- (ii) They came out two by two.
- (iii) To-day a flock of cranes passed overhead.
- (iv) Walking on and on I reached home.

2. Distinguish between :

: رکھا (ہوا) , رہنا and رکھے (ہوے) , رہنا

: چلا جانا and چلے جانا :

اس کو آج تپ چڑھی ہے and اس کو آج تپ چڑھی

3. Give the Arabic singular or broken plural, as the case may be, of

اجسام - قبو - فقیر - اصحاب - بندوق - شریف -

اصدقاء - عمل

4. Write out in full the Aorist tense, passive (مضارع مجہول), of دینا, to give.

5. Translate into ENGLISH :

اُس وقت سردی کے مارے وہاں کے لوگ ایک مٹی کی انگیٹھی جو جلی دار دے کی طرح ہوتی ہے - اُس میں آگ سلگا کر اپنی گردن میں لٹا دیتے رہتے ہیں - اس سے چھاتی گرم رہتی ہے - اور سردی بہت نہیں لگتی - باقی نو دس مہینے عمدہ موسم بہار ہے نہ گرمی کی شکایت نہ جائے کی پکار ہے - نہ گرد ہے نہ غبار ہے - نہ وہاں کبھی لو چلتی ہے - نہ آندھی آنی ہے نہ طوفان کا نام ہے - نہ کوئی وبا جاتی ہے - ماہ مٹی اور جون مہس دو چار چھینٹے مینہ کے پڑ جاتے ہیں - وہ بھی ایک لطف ناز دکھاتے ہیں - دریائے جھیلم اس علاقے کے پورب سے نکل کر پچھم کو اس خوبصورتی سے بہتا چلا گیا ہے کہ جیسی وہ سر زمین تھی ویسا ہی اس کے لئے خدا نے یہ دریا اتار دیا ہے - نہ بہت چوڑا ہے نہ تنگ ہے - پانی گہرا - میٹھا - تھنڈا اور خوش رنگ ہے -

6. Translate into ENGLISH :

ابھی جون گذشتہ میں ملک معظم کے جشن سیمیں پر حضور نظام خلد اللہ ملکہ نے کروڑوں روپیہ پانی کی طرح بہا کر ثابت کر دیا تھا کہ اس اسلامی ریاست کو تاج برطانیہ کی خروشی کے سانہہ کس قدر خوشی ہے - آج اُن کی موت پر آپ نے اپنا جشن سیمیں جس کی جملہ تیاریاں مکمل ہو چکی تھیں - اور کروڑوں روپیہ خرچ

ہو چکا تھا - اس خبر وحشت اثر کے سننے پر ملتوی کر دیا - اور مزید ثبوت بہم پہنچا دیا کہ شاہی خاندان کے رنج کے ساتھ رنج اور مسرت کے ساتھ مسرت کرنا حضور نظام کا خاندانی اصول ہے - دعا ہے کہ خداوند عالم اُن کے تعلقات کو بیش از پیش کرے

7. Translate into IDIOMATIC URDU :

Five years afterwards I was at a fair at Derby when a well-dressed man came up to me and said : 'How do you do, Mr. Sanger? Do you remember me?' I said I did not recollect him, and he then told me that he was the young farmer who had asked my advice over his strange dream. He had never worried any more about it after I had assured him that it was a false vision, and he fully believed I had saved him from madness or suicide.

He was happily married and had two children whom he brought later on with his wife to see me. I was very glad that my trick had turned out to be such a good thing in his case.

8. **Either** translate into IDIOMATIC URDU :

There was very little business done on the first day of the fair, and the second proved worse still, for it rained harder than ever. When the deluge continued on the third and fourth days our faces grew very long indeed. It was useless opening the shows,

लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी, पुस्तकालय

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